Le Libri Claud. Gilbert

THE

OBSERVATOR

Prov'd a TRIMMER:

OR,

Truth and JUSTICE

VINDICATED,

IN

The HISTORY of the MURTHER

OF

Sir Edmundbury Godfrey,

And the Several

POPISH SHAMS

Since made Uſe of to amuſe the World about it.

BEING

A Full Anſwer to certain late Pamphlets, Intituled,

OBSERVATORS;

Wherein the Evidence of that Gentlemans being Murthered by Papiſts, is very falſly Stated; and the Poſitions and Practices of the Church of *Rome*, too favourably Repreſented.

Humbly Dedicated to the CLERGY of *England*.

The Third Impreſſion Corrected, with Additions.

Non recipit Mendacium Veritas, nec patitur Religio Impietatem—D. Hil.

LONDON:

Printed for *J. Allen*, and are to be Sold by moſt Bookſellers. 1685.

TRINITY COLLEGE
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TO THE

Moſt Reverend
Right Reverend
And Reverend

CLERGY

OF THE

Church of England,

By Law Eſtabliſht.

My Lords! And
Venerable Sirs!

AS *theſe Animadverſions are made Publick without the leaſt malice to the Perſon of the* Obſervator, *or deſign to gratifie any* Faction, *or undervalue any Services his Papers may have heretofore done the* Church *or* State; *But to Rectifie certain things which he has lately advanced, that may (if they paſs uncontrouled) prove injurious to the Honour and Intereſt of both; ſo they addreſs not to you for Protection, any further than your* Juſtice and Piety *is always wont to favour* Truth. *And therefore (humbly caſt at your feet) are ſubmitted to your grave and impartial Conſiderations and Cenſure; as being under God and His Majeſty,* the Watchful Overſeers, *whoſe eſpecial Concern it is (in your ſeveral Stations) to take Care* Ne quid detrimenti Capiat Eccleſia.

AN

AN

ANSWER

TO

Some late Pamphlets,

ENTITULED,

OBSERVATORS.

In which the *Evidence* of Sir *Edmundbury Godfrey*'s being Murthered by *Papists*, is grosly misrepresented, and maliciously slandred.

THIS one of the **Observators** own Maximes, *That nothing but Print can answer Print*; [**Obs. Vol. 1. Numb** 473.] Therefore not only excusable, but necessary to Print a few Honest *Loyal* Animadversions on some late Printed passages of his, which are *false and scandalous*, concerning the Murther of Sir *Edmundbury Godfrey*. For since the **Observator** (after so many desperate and *unsuccessful* Attempts of others) is pleased once more to bring that Affair upon the Stage, (though not in any *Judicial Course* or Form, but by way of Argumentation and *Libel*) and make that *Gentleman*'s *Assassination* a Subject of his Sport and Railery, and expose the belief of his being *kill'd by Papists*, as ridiculous in the highest degree; since he has so liberally exercised his Talent on the Witnesses, and musters up a multitude of imaginary *Contradictions*, which he avows they positively have sworn to, *&c.* What remaines, but that we take leave to examine the weight of his Allegations, the ocasions, Proofs, Circumstances, and Ends of all this unseasonable noise and Clamour? And if we find them to have no Colour of *Truth* or *Probability*, and that they are meer *Malicious Imputations*; We hope it will be no Offence modestly to *tell the World so much*, and demonstrate the Particulars thereby doing *Right*, (as much as lies in a private Capacity) to *injur'd Truth*. and the Honour of our Country; checking the Progres of *Lies* and *Shams*, and rescuing the *present Age* from such confident Delusions as well as preventing their Influence on *Posterity*.

But in this whole Disquisition the Reader must excuse us from that *Gaiety of Humour*, which usually sparkles in an **Observator**, (especially where there is any Witnes of the Popish Plot in the case) and renders his Scribbles so taking with the Mobile of *Witlings*; for there are Gallants that can laugh at *Trajedies*, and scoff even at *impotency*, and *Ridicule* the most sacred and serious things; yet certainly, amongst all that are (in

good earneſt) Chriſtians, or Loyal Subjects, *Murthers* and *Aſſaſſinations*, *Oaths upon the Holy Evangeliſts*, *Solemn Examinations* before his *Sacred Majeſty*, and his moſt Honourable *Privy Council*, and afterwards in the Houſe of Peers, (one of the moſt Auguſt and *Honourable Courts* under Heaven) the legal Proceedings of *Sworn Judges* and *Juries*, in caſe of Life and Death, and the Execution of *Convicted Murtherers*, are matters which as they ſhould not raſhly be determined of, cenſur'd, queſtioned or medled with by any private perſons; ſo much leſs ought they to be made the common Theams of wanton *Droll*, and ſcurrile *Buffoonry*.

But leſt any already ſhould have forgot, or in after times be ignorant of the *mature Cautions*, *vigilant* and *prudent* Proceedings uſed in the Examinations touching the Diſcovery of the before-mentioned Gentlemans Murther, and againſt thoſe Executed for the ſame, and other publick Tranſactions that have ſince happened, relating thereunto; I think it convenient in the firſt place to give a a brief, yet true and impartial ſtate, of the matter of Fact.

On the 6th of *September*, 1678, *Titus Oates* did repair to Sir *Edmundbury Godfrey*, being one of his Majeſties Juſtices of the Peace, and before him did ſwear to his Information touching the *Popiſh Plot*; yet without permitting him then to read the Particulars, only aſſuring him in general that it contained matter of *Treaſon*, and other high *Crimes*; and that his Majeſty had a Copy of it. On the 28th day of the ſame month two more of the ſaid Copies were ſworn to by the ſaid *Oates* before Sir *Edmundbury Godfrey* who them would needs keep one of them, having never before peruſed the ſaid Information. [See Mr. *Chriſtopher Kirkby*'s Narrative of the Diſcovery of the *Popiſh Plot* to his Majeſty, *p.* 2. and 3.

On the 12th of *October* following, Sir *Edmundbury* going forth as he uſed to do, and not returning at night, not being heard of for ſeveral days, his Servants, Friends, and the whole Town were much alarmed thereat; But many Stories were induſtriouſly buzz'd up and down about him; *You cannot but remember* (ſaith the Reverend Dr. *Lloyd*, now Biſhop of St. *Aſaph*, in his Funeral Sermon, *Octob.* 31. which was before any Diſcovery made of the Murtherers) *You cannot but remember the duſt that was raiſed in the week when the ſearch ſhould have been made*; *Thoſe Calumnies, and thoſe various Reports that went about it, were on purpoſe to hinder the Diſcovery. One while he had withdrawn himſelf for* Debt, *another while he was* Married, *and not very decently*; *another while he was* run away with a Harlot, *even what the* Father of Lies *put into their Heads*; *at laſt when they knew what they intended to do with him, they prepared you to expect it by giving out*, THAT HE HAD KILLED HIMSELF; *you know how impatient they were to have this believed*; **I was told it ſome Hours before the Diſcovery, that he was found with his own Sword through his Body**, *others could tell that he had* **two Wounds** *about him*; *Theſe things were found to be* true ſome Hours after. (So far that excellent and Reverend Perſon.)

For on Thurſday, *Octob.* 17. near the Evening, the Body was accidentally found in a Ditch, near *Primroſe-Hill*, with his Sword run through him, his Gloves and Scabbard lying not far off on the Bank, *Gold and Silver* in his Pocket, nothing miſſing but his Band and Papers.

The next day the Coroner having impanelled a Jury, and viewed the Body with the Aſſiſtance of two able Chirurgeons, the *Inqueſt* found upon

upon their Oaths, that certain Malefactors unknown feloniously and of their Malice prepensed, **had strangled and choaked** him, whereof he dyed; Whereupon his Majesty issued forth his Proclamation for discovering and apprehending the Murtherers, with a gracious Proposal of *Five hundred Pound Reward*, and Pardon to any one of them should discover the rest.

Sometime after Mr. *William Bedloe* coming in, did, (amongst other things relating to the *Popish Plot*) make some discovery touching this Murther: But most part of what he deposed therein, was but the words of others, *viz.* what *Le Phair*, *Pritchard*, *Welsh*, *Kains* and another, (all five Jesuits) had told him; only as to his own knowledge he swore that he saw the Body after it was Murthered, lye in a Room at *Summerset-house* on Monday night, *Octob* the 14th.

On the 21 of *Decemb.* following, one *Miles Prance*, a Gold-smith in *Princes Street*, and then a Roman Catholick, was upon the suspicions of one of his Lodgers or Neighbours, suggesting that he had lain out of his house about that time of *Godfreys* Murther, though in Truth the same was a fort-night before) taken up by a Warrant, and waiting in the Abby by the Parliament House in order to be examined, *Bedloe* coming by, and not knowing that he was already in Custody desired that he might be secured, and charg'd him positively to be concerned in that Murther, remembring his face again, as being one present when the dead Body was shewn to him the said *Bedloe* as aforesaid.

And the next day, and the dayes following *Prance* discovered the Circumstances of the Murther from his own knowledge, charging *Girald* and *Kelly*, (two Popish Priests) and *Green*, *Berry* and *Hill*; to have been actually concerned therein, which three last were found, but the two Priests and one *Vernat* (who was charged as Privy to the Murther) made their escapes, and to this day stand *outlawed* for that Murther and Felony.

Both *Bedloe* and *Prance* were divers times Examined before his Sacred Majesty, and the Counucil, before Committes of Lords and Commons, and the Bar of either House of Parliament; and all appeared so well satisfied in the Coherence and truth of their Evidence, that the five hundred Pound Reward promised to the first Discoverer, was accordingly paid to *Bedloe*, and also both their Pardons were granted, and it was thought fit to bring the said *Green*, *Berry* and *Hill* to their Tryal, where at the Kings Bench Bar the 10th of *Februvry*, 1679 after a full and fair hearing, upon the Evidence of the said *Bedloe*, and *Prance*, and upon the Oaths of several other Witnesses, corrob orating the same in divers material points, and upon hearing what could be objected about *Prances* pretended Retraction, and what else could be alledged either against the Evidence, or for the Prisoners; They were all three found guilty by a Jury of Knights and Gentlemen of good Quality.

And 'tis remarkable, That the Court was so fully satisfied, that when the Verdict was given, Sir *William Scroggs* then Lord Chief Justice, publickly expressed it in these Words:

Gentlemen, You have found the same Verdict that I would have found if had been one with you; and if it were the last Words that I were to speak in this World, I should have pronounced them GUILTY (Tryal. *p.* 86.)

And the next day when they were brought to receive Sentence, hi Lordship repeated the same thing to them, when they pretented their Innocency,

nocency in these word; *We do not expect much from you, and it is no grea matter; for your Confession will do us but little good, but only for your selves, we regard it not otherwise, because the Evidence was so plain,* THAT ALL MANKIND IS SATISFIED; *there is no* SCRUPLE *in the things;* — *Every one that heard your Tryal hath great satisfaction, and for my own particular, I have* GREAT SATISFACTION THAT YOU ARE EVERY ONE GUILTY [Tryal p. 88.] So Judge *Wild* in his Speech before the Sentence, averrs, *That they were found guilty upon a clear and pregnant Evidente, to the satisfaction of all good men that were indifferent;* [Tryal p. 89.

Accordingly the said three Persons were soon after Executed, and though (according to the usual manner of persons of their Religion, after Absolution, especially where the Honour of their Church is concerned) they pleaded Innocency to the last; yet the formal Speech found in his Pocket, with the very words whereof he began to harangue, and went on as far as he had *Con'd it by Heart*, which was testified by his own Wife not to be of his writing; and in it self shewed a malicious Spirit in the Inditer towards the Evidence and the Court, in Language above *Hills* capacity, makes it most probable that their denials were only the Dictates and Injunctions of some of their Priests, *See* Hills *Speech, with the Animadversions thereon, Printed by Authority.*]

Here by the way it may be noted, That whereas the *PAPISTS* have since given out that *Berry* was alwayes, or at least dyed a Protestant, [*and if I do not much misremember, the* Observator *in some of his Papers* (*for I have neither* leisure *nor* inclination *to review his Fardel for the certain number*) *does make the same Suggestion*] the same is notoriously false, for he had many years been a *Papist*, chiefly lead thereto for Lucre, and to get an Employment, as he acknowledged to Mr. *Smith* the *Ordinary* of *Newgate*: 'Tis true, he did a little before his Execution declare to the said Mr. *Smith*,—*That he did not believe many things which the Doctors of the* Romish *Church teach as necessary to be embraced for Articles of Faith,* which is no more than what *many other Papists* will affirm; which shews them to be either *Hypocrites*, or at least that all the boasted *Certainty* and unity amongst them is *Lies and Cheats*) yet the said *Berry* neither in Prison, nor at the Gallows, would ever disown the Romish Church, nor in the least declare himself a Protestant.

The whole Proceedings in this most *weighty Clause* having been so solemn and deliberately weighed, sifted, examined and inspected by the *highest Authority*, and so many several Judicatures, and prudent *Assemblies*; and the *Eyes of all the Nation* being from first to last fixt and intent thereon, if ever in any case private Subjects ought to acquiesce in a publick legal *Determination*, it must certianly be here.

But of so mighty a concernment to the Papists and their Designs; was it to have the *Murther* removed from their doors, and such *Loyal* Peaceable and *modest Subjects* they are, when their Interest is *concerned*, that they have been restlesly imploy'd in throwing dirt and scandal on the Government, and its clear and *upright Proceedings* herein; and spare no pains nor Art to effect it.

'Tis pleasant to observe by what *variety of Tooles*, and on what *different pretences* and contradictory *Mediums* they have *moild and toild* to shuffle off the *indeligible guilt* from their Party; but as the incomparable

Papinian

Papinian, told the Emperour *Caracalla*, when he required him to palliate by an Oration the killing of his Brother, *That it was more easy to commit, than excuse a Murther*; ſo hitherto all their Attempts have been vain, Juſt Providence (as we doubt not, but He will ever do, that is the *Avenger of Blood, and God of Truth*) turning all their Lying and Crafty Invention to their greater ſhame and confuſion.

One of their firſt Attempts, (beſides railing at the Witneſſes in ſeveral Libels) was as I remember, in a Printed Pamphlet, Intituled, *Reflections, &c.* about the beginning of *July*, 1679. Wherein by advancing ſeveral notorious Falſehoods, and thence (like our OBSERVATOR) deducing plauſible, but altogether *fallacious* Arguments, blind hints, and *Inuendo's*, they endeavoured to raiſe jealouſies and ſuſpicions upon a Noble Proteſtant Lord, [*The E. of D.*] who being then not only *Confined*, but under a *popular Odium*, they thought (it ſeems) that the moſt groundleſs improbabilities would be believed of him; The perſons that handled that villanous Paper to the Preſs, that good Catholick Gentlewoman that *Midwif'd* it abroad, and diſtributed them, and the Printers (one that *refuſed*, and another that *did it*) are not unknown; or if they were, by the thing it ſelf, the Language, Arguments and Scope; 'tis evident, that it came out of the *Roman Forge*, hammered on purpoſe to ſerve a turn for that Party; But the ſame ſoon after being fully detected and confuted by the publication of Mr. *Kirkbies* Narrative, vaniſht like an *ignis fatuus*, and left only *a loathſom ſtinch* of Popiſh Impudence behind it. [*See* Kirkbies *Narrative, and the Impartial State of the Caſe of the* E. of D.]

After this, about the month of *September*, 1680. comes Mrs. *Celier*, a *Roman Catholick* too, and flusht with an acquital, ſhe had then late before obtained on an Indictment of Treaſon; ſhe publiſhes a Libel, Intituled, **Malice Defeated**, *&c.* (owned by her, but ſuppoſed and charged in Print to be written by *Munſon* a Condemned Popiſh Prieſt, then in *Newgate*; which was never that I know of denyed or diſproved) wherein amongſt many other impudent reflections on the King, and the Proteſtant Religion, and the publick Juſtice of the Nation: She affirms, *Prance* to have been *Rackt and grievouſly Tortured in Newgate*, and thence would inſinuate, That all his Teſtimony touching Sir *Edmundbury Godfrey's* Murther, was by thoſe means *extorted* from him, for which Seditious Libel (upon the Proſecution of Mr. *Robert Stephens*, Meſſenger of the Preſs) being brought to Tryal at the *Old Bayly*, on *Saturday* the 11th of *September*, 1680. upon a full hearing, That falſe and ſcandalous Allegation of *Prances* being *Rackt or Tortured*, being fully diſproved, and ſhe not ſo much as offering the leaſt ſhadow of Teſtimony to make it good, ſhe was found *guilty*; and on *Monday* the 13th of the ſame month, Sentenced to be put on the Pillory three times at ſeveral places, and fined 1000 *l.* and ſo ſtand Committed in Execution till the ſame paid; Accordingly ſhe did ſtand on the Pillory, and remained a conſiderable time in *Newgate*, and how at laſt ſhe became diſcharged, I have not inquired. But theſe words of (the then) Mr. *Baron Weſton* who chiefly managed her Tryal, are worthy an Obſervators notice. (*viz.*)

There was a horrid barbarous Murther Committed here, and which certainly did fix the Accuſation of the Plot fuller upon them [the Papiſts] *then all the Evidence that was given beſides: The Murther of Sir* Ed-

 mundbury

mundbury Godfrey *a Magiſtrate, who in doing of his duty, was moſt barbarouſly Murthered, and* BY WHOM *is Evidenced by one* Prance; *It hath been the whole Labour of the Party, to caſt his Murther upon other perſons, and take it off themſelves, for they find if that Accuſation ſtick upon them; it is a thing of ſo Hainous a Nature, that it will make the Popiſh Party odious to all Mankind. And therefore this they Labour at* MIGHTILY, *and this Task ſhe hath taken on her ſelf, &c.*

The next that Tampered with this matter, was one *Fitz-Harris* an *Iriſh Papiſt*, (ſince Executed for Contriving a moſt Horrid and Treaſonable Libel) who to ſave his own Stake when deſperate, offer'd at the ſame Game ſtarted by the Author of the Reflections, before-mentioned; And upon his Oath, there was a Bill found by the Grand Jury againſt one *Depree* or *Depuy*, (or ſome ſuch name) and the *E.* of *D.* as Acceſſaries before the Fact; upon which Subject, the *OBSERVATOR*, Numb. 141. has this Gloſs——*You cannot forget what Stickling there was amongſt the true Proteſtants themſelves, to eaſe the Papiſts of the Murder, and turn it upon that Noble Earl, who is known to be a Proteſtant of the Church of* England, *even of the higheſt form*——That the Earl is a Proteſtant, I never heard denyed, But the *OBSERVATOR* would have done well to have named thoſe true Proteſtants that made this Stickling to eaſe the Papiſts, and burthen that Noble Lord; He ſays indeed, Numb. 141. That a near Relation of Sir *Edmund*, was Fore-man of the Jury which found that Bill; what he deſigned to inſinuate by this, is not hard to gueſs.

But as the thing it ſelf is utterly falſe, the Fore-man of that Jury, being no nearer a Relation to Sir *Edmund*, then to the *OBSERVATOR*, *viz.* a ſmall Cozen to both on *Adam*'s ſide, ſo upon inquiry, I cannot hear of any Relations to the Martyred Gentleman, but what (were like himſelf) found Proteſtants of the Eſtabliſht Church of *England*.

But what means the man, when in the ſame Paper he ſays, *The charging of my Lord at that time of the day, lookt as if THEY were ſtill groping after the Truth of the matter*; And was conſtructively improved into a tacit diſcharge of the Papiſts?——No Mortal certainly, but the Papiſts themſelves, except it ſhould happen to be the **Obſervator**; who has ſhewed himſelf ſo ready to improve that way any thing (though never ſo inconſequent or Extravagant.)

2. As to the Charging of the Earl here intended, 'tis plain, 'twas done by *Fitz Harris*, a Trayterous **Iriſh Papiſt**; which I ſuppoſe Mr. Obſervator could not be ignorant of, being to this day no ſtranger to a near Relation of his, who (as I have heard) forfeited what Eſtate he had, for being concerned in a certain Scuffle in *Ireland*, between *Whig* and *Tory* about the year 1641. wherein a ſmall parcel of about two hundred thouſand Hereticks had their throats cut——But let that paſs.

The Truth of the ſtory which the Obſervator thus conſtructively improves to a tacit diſcharge of the Papiſts from the guilt of *Godfrey*'s Murther, is thus:

Fitz-Harris upon his Arraignment in the Kings-Bench for his Trayterous Libel, having put in a Plea to the Juriſdiction of that Court, becauſe an Impeachment he alledged, was pendent againſt him in Parliament; The Court on the 11th of *May*, 1681. Over-rul'd it, and gave him notice to prepare for a *Tryal* on the ninth of *June* following; On the 13th of *May*, a motion was made for *Fitz-Harris* to be brought up by *Habeas*

beas Corpus to the Bar, to give Evidence againſt the before mentioned *De Pree*, touching the Murther of Sir *Edmundbury Godfrey*; The Court took time till next day to conſider; And then awarded a *Habeas Corpus*; upon which being brought up *May* the 16th, and ſworn; he was ordered to give his Evidence to the Grand Jury in open Court, where he told a long ſtory: And the Bill before mention'd, was found upon his poſitive Oath; what other Grounds the Grand Jury had for finding it, I am not to inquire; but if there were leave in ſuch Caſes for Conjecture, it might juſtly be ſuppoſed, that the Jury remembring the former attempt of the Papiſts in their Libel of Reflections; and that the Witneſs was of the ſame ſtamp and party; were deſirous to ſee what could poſſibly be offered to maintain it, that the Truth might be ſifted to the utmoſt, and the Innocency of the Accuſed have a publick Vindication: Whereas ſhould they have refuſed to find the Bill, the *Romaniſts* would then undoubtedly have improved it conſtructively to a tacit diſcharge of their Party, and cryed out of a ſtoppage of Juſtice. But ſo little ſtartled was that Honourable Lord, that immediately, (as I am credibly informed) he exhibited a Petition, that he might ſpeedily be brought to Tryal thereupon.

Now by what Conſtructiveneſs any Honeſt Proteſtant ſhould improve this fair, deliberate, judicial procedure into a tacite diſcharge of the Papiſts from the Murther of Sir *Edmundbury Godfrey*, becauſe a known Papiſt, in hopes to ſave his own Neck, ſwore ſuch and ſuch Proteſtants were Acceſſary, I am utterly ignorant; thô yet the OBSERVATOR has publiſhed it in Black Letters, as a ſpecial hint to thoſe Folks he writes unto, or for that they may take more notice of, and further improve it upon occaſion.

Only this is further to be noted, That the ſame *Fitz Harris* in his Examination before Sir *George Treby*, and Sir *Robert Clayton*, *March* 10. ſaid no more than that *Depuy* told him, That the Murther was Conſulted at *Windſor*; and that in *April*, 1680. *Kelly* told him at *Calais*, that he was one of the perſons concerned in the Murther, and that the ſame was done much in manner as *Prance* had related it. ——And the very next day was *Fitz-Harris* removed from *Newgate* to the *Tower*, and there kept cloſe Priſoner; ſo that it was impoſſible any of thoſe *THEY* whom the OBSERVATOR ſeems to aim at by the *Title* of *true Proteſtants*, could put him upon any ſuch villany, as he afterward depoſed touching this Affair.

Another *Iriſh-man*, one *Magrath* ſteps in, pretending, there were thoſe that could make it appear, that Sir *Edmundbury Godfrey* Hanged himſelf, and that one Mr. *Moor* (who was Sir *Edmunds* Clerk) cut him down: Which matter being examined at the Council-board, *May* 26. 1681. the ſaid *Magrath* was found to hold Correſpondence with Mrs *Celier* and the Popiſh Prieſts in *Newgate*, touching this matter, though he ſolemnly vowed he had no Acquaintance with them, and the whole appeared to be a falſe and malicious Contrivance: Whereupon he was required to find Sureties, and ſo that Project likewiſe fell to the ground: [*See the Appendix to* Thompſons *Tryal, printed by Authority, p.* 40. where alſo is an Affidavit of the ſaid Mr. *Moor*, utterly confuting that ſcandal; and 'tis reported the ſame honeſt Gentleman has ſince or lately been interrogated or Examined about the ſame buſineſs, but ſtill perſiſteth in his former Teſtimony.

Not

Not yet discouraged, one *Thomson* that called himself *the Loyal Intelligencer*, but by others was commonly styled *The Popish Printer*: How justly I know not; but as I hear, he is at this day (or very lately was) in *Newgate* for Printing Popish Books or Libels, against his Majesties Supremacy; the Protestant Religion and Government.) This *Thompson* I say, about *February* 168½. And in several succeeding Months, by the Instigation of *Pain* and *Farewel*, the latter of which stands charged upon Oath in Print, to have been a *Trustee for the Traytor Fenwick* a Jesuite, some time since executed, [*See the Appendix to* Thompsons *Tryal, Fol.* 50 *&* 51.] undertakes the business by several Scandalous Printed *Letters to Prance* on that subject, wherein asserting many untruths, as that the Coroner and Jury were first of Opinion, and declared. That *Godfrey* was *Felo de se*, That there were *Cakes* or *Gobbets* of blood found in his Cloaths, and near the place where the Body lay, That the Cloaths, Belt, and Scabbard, were *Weather-beaten* to raggs, and his Eyes, Nostrils, and corner of his Mouth, were *Fly-blown*, and that his Shooes were clean, or glazed with his walking on the Grass, and Grass seeds observed to stick in the seams of his Shooes; And (amongst the rest) alledging all that the **Observator** now musters up (viz. **That Bedloes** *Evidence before the Committee of Lords) and* **Prances** *in Relation to this Gentlemans Death, were as different as the East from the West; for one dogs him out of St.* Clements, *the other decoyes him from* Charing Cross; *One swears he was strangl'd with a Handkerchief, near the Stables, going to the Water-side; the other, that he was smoothered with a Pillow, in a Room in the great Court in* Somerset-house; *One says, that he took Horse at* So-hoe; *the other that he took Coach at* Clarendine *House, with many other such like Contradictions*; And from these and the like Allegations, the said Letters raised Arguments to *invalidate* the whole Evidence, and insinuate that the Gentleman *Murther'd himself*; Which Letters are at large recited in the Tryal of *Thompson*, &c. [from *page* 10, to *page* 18.]

These pretended Letters were first rationally *Answered* and Confuted; But *Thompson* in his **Intelligence, Observator, News-book**, (or what you please to call it) still persisting in his Impudence, and boasting what wonderful matters he *could make appear by a Cloud of undeniable Witnesses*; he was at last summoned before his Majesties most Honourable Privy Council, where having declared his Authors, they were committed to *Newgate*, and Mr. Attorney General order'd to Prosecute them at Law; And accordingly soon after, an Information was Exhibited against them by Mr. Attorney, wherein after the Recital of the Conviction of *Green, Bery*, and *Hill*; upon the Evidence of *Bedloe, Prance, John Brown, Elizabeth Curtis, Zachary Skillarm*, and *Nicholas Cambride*; and the flying of *Girald, Kelly and Vernat*. As also having recited the *Inquest* taken before the Coroner, it is charged;

That the said Nathaniel Thompson, William Pain, *and* John Farewel, *well knowing the Premisses, and being Persons deviliſhly affected, devising, practising, and with all their Strength, Intending the Peace and common Tranquility of the Kingdom of* England *to disturb, and as much as in them lay, the due Course of the Law, to destroy subvert and elude, and the Justice of this Kingdom of* England, *to defame and scandalize; and as well the said* Miles Prance, William Bedloe, Jonathan Brown, Elizabeth Curtis, Zachary Willarm, *and* Nicholas Cambridge, *as the said* Jonathan Cooper, *and the honest*

honeſt and lawful men Sworn upon the Inqueſt aforeſaid, upon view of the Body aforeſaid; to bring into the greateſt Hatred, Contempt, and vile Eſteem with all the Kings Subjects to deter the Kings Subjects from finding, detecting, and proving the Deſigns of PAPISTS *againſt ur Lord the King, and the true Religion now by Law eſtabliſhed; and impiouſly and wickedly deviſing and intending them the ſaid* Gerald, Dominick, Kelly, *and* Philbert Vernat *from undergoing the Pains and Sentence by Law upon them to be inflicted, for the Murther aforeſaid; and to aid and aſſiſt them (altho' they be guilty) to be found* **not guilty thereof**; *and ſo deceive and beguile the Kings Subjects in the Premiſes, with their* **falſe Affirmations and Arguments**: *and cauſe and procure that it ſhould be* **believed and eſteemed**, *that the ſaid* Green, Berry, *and* Hill, *the Perſons for the Murther of Sir* Edmundbury Godfrey, *as afore ſaid, Convicted and Executed, had been Convicted and Executed* **Unjuſtly**; *and that the ſaid Sir* Edmundbury Godfry *was* **felo de ſe**, *and himſelf had Felloniouſly Murthered: They the ſaid* Thompſon, Pain *and* Farewel, *their moſt* **impudent wicked and diabolical Intentions** *to fulfill and perfect; afterwards, to wit, the 23 of* February, *in the* 34th *year of the Reign of Our now Soveraign Lord the King, at the Pariſh of St.* Mary Le Bow, London; *with Force and Arms,* &c. *falſly, unlawfully, unjuſtly, wickedly, and Diabolically, made and Compoſed, and cauſed to be Printed, a certain falſe ſcandalous Libel, Entituled,* **A Letter to Mr. Miles Prance**, *in Relation to the Murther of Sir* Edmundbury Godfrey; *in which Libel, (amongſt other things) is contained,* &c. [*Reciting then the moſt material Paſſages of the ſaid Libel.*]

Which Caſe being brought to Tryal, *June* 20. 1682. after a mighty Expectation raiſed by the confident Papers dayly Printed by *Thompſon*, the Defendants were not able to produce *any Teſtimony* that had the leaſt ſhew of Truth or Religion **To juſtifie thoſe Allegations**, but on the contrary, generally their *own Witneſſes*, made againſt them. For Example:

Firſt, About the pretended *Blood*, found near the place where the Body lay; One *William Balſon* a Witneſs Swears, that on the *Friday* coming back from viewing the Body at the *White-houſe*, (whether it had been carryed over Night by the Conſtable, after it was found (*They ſhewed me in a Ditch where they ſaid lay ſome* Blood, I cannot ſay it was *his Blood*; but I'le aſſure you, *The Blood looked to me, like Blood that was left there, rather than any thing elſe.* (Thompſons Tryal pag. 22.) So Mr. *Lazingby*, one of their Witneſſes Swears, *The Blood that was, was ſome four yards from the Ditch, I put my Finger into it, and ſmelt to it, and it ſmelt like that which comes from a Body after a Fortnights time dead, rather than a Weeks: My Lord! It was Blood and Water; the Water will ſeparate from the Blood:* Ibidem, *p.* 25. [Here note, that probably ſome of the Murtherers or their Agents that Conveyed the Body thither, after they heard it was *found*, and removed into a Houſe, might privately the next day *lay ſome Blood* near the place, the better to colour their *deſigned Lye*, That he Murthered himſelf.]

2. The Witneſſes produced by the Defendants, all agree, Sir *Edmundbury* to have been *Strangled*; Thus *Fiſher* ſwears, *He lookt as if he were Strangled, and his Neck was ſo weak, that you might turn it any Way*; p. 22. So by the Chirurgeons, by them produced, Mr. *Chaſe*—my Lord! *I believe he was Straugled, for I don't believe, that thoſe Injuries that were offered about him, could be after he was dead,* (pag. 23.) And Mr. *Hobbs*—*Indeed*

My Lord! I thought he was ſtrangled, that was my opinion, (Ibidem) See Mr. *Lazingby*—*He appeared to me to be Strangled, and that which ſtrangled him was kept about his Neck till he was very cold,* (pag. 25.) And that *from the upper part of his Neck to his Stomach and Breaſt, was very much diſcoloured and black, and his mouth was diſcolcured*: Now (ſays he) *whenever a man is bruiſed, whilſt he is* **Alive**, *or whilſt he is* **warm**; *the part after the Perſon is dead, will ſooneſt Corrupt,* (page 26.)

3. As for the ſtory of Fly-blows, there was no Proof, but the contrary; and *Brown* ſwears, that Farewel *would have him ſay ſo*, but that he never did ſay ſo; page 24.

4. It is obſerveable, that as *Thompſon* in his Libels had not omitted this *Topick*, now improved by the **Obſervator**; (viz.) The difference between the Evidence Mr. *Bedloe* gave in the Houſe of Lords, and the Evidence that *Prance* gave at the Tryal of *Green Berry and Hill*; So Mr. *Farewel* deſired he might *prove Copies of the Journals*; And my Lord Chief Juſtice that then was replyed, *You ſhall make any proof you will.*—But Mr. *Farewel*, though he cauſed one *Stanly* to be ſworn, to prove thoſe Copies, did preſently ('tis ſuppoſed by advice of his Council, knowing how vain any ſuch thing would be) go off from, and declined that Proof; and all that they had to offer being heard, My Lord Chief Juſtice delivered himſelf in theſe Words:

Gentlemen, *I did give him* [ſpeaking of *Farewel* who ſeemed the chief Perſon in this Intrigue] *leave to go into what Evidence he would in this Caſe, not that I thought it material e for if he could have* PROVED NEVER SO MUCH, *yet his* MALICE *had been* NEVER *the* LESS, *to have gone and aſperſed the* GOVERNMENT; **What had he to do to meddle with it?** *To what purpoſe ſhould he* **write Books** *concerning the matters of* **Government?** *To traduce the Juſtice of the Nation? The People had ſuffered as* **Malefactors?** *If they had ſuffered* INNOCENTLY, *he ought to have* **done no ſuch thing as this is**, *he did deſign and would (no doubt of it) have been very much ſatisfied, if he could have made but ſome* **probable** *Evidence that Sir* Edmundbury Godfrey **kill'd himſelf**; *and I was deſirous to hear* **what they would ſay** *for themſelves: But you hear what a kind of Evidence it is; Not a Witneſs he hath called, but 'tis as much againſt him as can be, and does Evince it plainly, that the man was killed by* **Strangling**; *And ſo the Evidence was upon the Tryal of* Green, Berry *and* Hill, *if he could have raiſed a* **Doubt** *about it, yet his* **offence had not been Mitigated by it**: *for a private Perſon is not to* **Arraign the Juſtice of the Nation**: *But I was willing to hear what could be ſaid in the Caſe; whether a* **Doubt** *could be made in the World, that Sir* Edmundbury Godfrey *was not* **Murthered** *and you ſee how his very Evidence hath in* **all things confirmed the Evidence that Prance** *hath given, that he was killed, and that by* STRANGLING, *I muſt leave it with you* Gentlemen, *they are three in this miſchief, 'tis a* **Combination** *of them to* **affront the publick Juſtice of the Nation**; *And what is the* **end of it?** *The end of it is, to make people believe there is* **no Popiſh plot**: *But it is plain,* **he was killed by the popiſh party**; *As* Prance *upon his Evidence againſt* Green, *and the others Attested; But if they could have made it out. That he* **killed himſelf**, *all of them would have cryed out,* **The Popiſh plot was a ſham**, *nothing but* **a thing raiſed by the Proteſtants againſt the Papiſts**, *and all the Plot muſt have gone for nothing*; **Gentlemen**, *I do leave it with you,* &c.

The

The matter was ſo plain, that the Jury without ſtirring from the Bar, found them all three *Guilty*.

The Priſoners were not brought to *Sentence* till the third of *July*, 1662. Between which time and the Tryal, *Thompſon* having in his Intelligence took upon him to give an Account, as if Juſtice had not been done them, (though they had as much time and liberty given them by the Lord Chief Juſtice to call their *WITNESSES*, and examine who they would, as they could deſire) therefore for further ſatisfaction the following *AFFIDAVITS* of *WITNESSES* for the King that attended the Tryal, but were not then called, were read in open Court, the firſt was of Captain *Spence*, *a tall black Man*, and in perſon very like Sir *Edmundbury Godfrey*; in theſe words

Spence's Affidavits.

Richard Spence, Citizen *and Upholder of* London, *living in* Arundel-ſtreet *in the* Strand, *in the Pariſh of St.* Clements Dane, *in the County of* Middleſex; *having been twice ſub-pena'd to give Evidence for the King upon an Information exhebited in the Crown-Office againſt* Nathaniel Thompſon, William Payn, *and* John Farewel, *and not being call'd at their Tryal to give Evidence in open Court, maketh Oath; That upon* Thurſday *the tenth day of* October, 1678, *it being the* Thurſday before Sir *Edmundbury Godfrey* was miſſing *from his Houſe in* Hartſhorn-Lane *in the Strand, as he this Deponent was coming from St.* James's *Market, to go to his own Houſe, about ſeven of the Clock at night, there were then at the* Water-gate *at* Somerſet-houſe, *five or ſix men ſtanding together, who* laid hold on this Deponent *as he was paſſing by them, and they taking hold of both this Deponents Arms, dragged him down about a yard within the* Water-gate *of* Somerſet-houſe, *it being dark; but one of the ſaid men, which this Deponent* believes to have been HILL; *(for that this Deponent knew* him very well; *as alſo his Maſter, Doctor* Godwyn) *cryed out and ſaid,* This is not he: *upon which they immediately let this Deponent go.*

Jurat the 10th of July, 1682. Richard Spence.
Coram me

W. Dolbin.

Then *John Oakly*'s Affidavit was read.

John Oakly, *of the Pariſh of St.* Martins *in the Fields, in the County of* Middleſex; *Servant to Mr.* Robert Breeden *of* Hartshorn-lane

ſhorn-lane, *in the ſaid Pariſh and County,* Brewer: *maketh Oath, That on Saturday the* 12*th day of* October, 1678. *about eight or nine of the Clock in the Evening, he was in the City of* London, *in the Company of his Father* Robert Oakely *of* Biſſiter, *in the County of* Oxon, *Maulſter: And his Father came with him as far as* Ludgate, *where they parted. And this Deponent going homewards to his maſter* Breedons-Houſe, *coming by* Sommerſet-Houſe *in the* Strand, *when he came near the Gate of that Houſe, which leads down to the Water-ſide, commonly called the Water-Gate, which was about nine of the Clock at night, he there ſaw Sir* Edmundbury Godfrey, *and paſt cloſe by him, and* put off his Hat to him; *and Sir* Edmundbury Godfrey, *put off his Hat again to him. And after that this Deponent had paſſed beyond Sir* Edmundbury, *he this Deponent turned about, and looked upon him again, and Sir* Edmundbury Gopfrey ſtood ſtill, *and there was a* man or two *near Sir* Edmundbury: *And this Deponent further ſaith, that he knew Sir* Edmundbury Godfrey *very well, for that he* ſaw him almoſt daily *paſs by his Maſter* Bredoons-Houſe *in* Hartſhorn-lane, *going or coming from his own Dwelling-houſe, which was alſo in* Hartſhorn-lane: *And this Deponent further ſaith, that about two or three days after, when the Rumor was, that Sir* Edmundbury Godfrey *was miſſing, he acquainted his Fellow Servant* Elizabeth Dekin, *that he ſaw Sir* Edmundbury Godfrey *near the Water-gate at* Sommerſet-Houſe *in the* Strand, *that very* Saturday night *that he was reported to have been miſſing from his Houſe in* Hartſhorn-lane: *And this Deponent further ſaith, that he told the ſame thing to his Uncle* Ralph Oakely *of the Pariſh of* Little St. Bartholomew, *about a week after the time that Sir* Edmundbury Godfreys *Body was found, and alſo that he told the ſame thing to his Father the aforeſaid* Robert Oakely, *and to ſeveral others, in a ſhort time after.*

Jurat. 22. die Junii 1682. Coram me.

John Moor, Mayor.

John Oakely.

Note in this Appendix to *Thompſons Tryal,* p. 43, 44, and 45. You may ſee four Affidavits, (*viz.*) of *Elizabeth Dekin, John Breedon, Ralph Oakely* the Uncle, and *Robert Oakely,* corroborating this laſt Affidavit, and all proving that the Deponent did, both before the Body was found, ahd ſoon after, relate to them the ſubſtance of what he had now ſworn therein.

The

The Affidavit of *Robert Forſet.*

Robert Forſet, *of* Maribone *in the County of* Middleſex, *Eſquire; having been twice Subpœna'd to give Evidence for the King, upon an Information exhibited in the* Crown-Office, *againſt* Nathaniel Thompſon, William Pain, *and* John Farewel; *and being not call'd to give Evidence in open Court, maketh Oath, That* Tueſday *the* 15*th of* October, 1678. *Being the* Tueſday *that Sir* Edmundbury Godfrey *was miſſing: He this* Deponent *was a Hunting with his Pack of Hounds, at the* very place *where the Body of Sir* Edmundbury Godfrey *was afterwards found, and* beat that very place with his *Hounds, and the Body was* not then there, *nor any Gloves nor Cane thereabout; the ſaid* Deponent *further ſaith, that the ſame day Mr.* Henry Harwood, *requeſted him this* Deponent, *that he would let him have his Hounds the next day after, being* Wedneſday, *and he would find that Hare they could not find on Tueſday, or Words to that purpoſe: And this* Deponent *further ſaith, That he the ſaid* Harwood *hath ſeveral times ſince* affirmed, *that he did accordingly Hunt in the ſame place, and beat the ſame Ditch, and ſaid, that the Body was not there that* Wedneſday *at Noon, which ſaid* Henry Harwood *is newly dead.*

Jurat 1. Die Julii 1678. Robert Forſet.
Coram me
W. Dolben.

After theſe Affidavits were read, the Court proceeded to Sentence; which was, That *Thompſon* and *Farewel* ſhould ſtand *in the Pillory* at the Old *Palace yard* at *Weſtminſter*, and each of them pay an hundred Pound, and to be impriſoned till they paid it; And *Pain* only Fined an hundred Pound. Accordingly *Thompſon* and *Farewell* did ſtand in the Pillory with this Writing over their Heads.

For Libelling the Juſtice of the Nation, by making the World believe, that Sir EDMUNDBURY GODFREY *Murthered himſelf.*

But now as if *all theſe things* had been tranſacted in a Corner, or were utterly forgot; as if ſtill (againſt the Teſtimony of ſo many Records) the manner of Sir *Edmundbury Godfrey's Murther* were as uncertain as the ſtory of *Brute*, or a *Popiſh Legend of* St. *Kit*, *or the eleven thou-*

and Virgins, comes the witty Obſervator, and (not to mention ſeveral of his former ſquinting reflections, in defiance both of *Truth*, and all thoſe wholſome *Laws* whereon theſe former Criminals had been puniſht, does in *three Papers*, one dated *September* 29. 1684. another the firſt of *October*, the third the ſixth of the ſame month, undertake, and by a few bold daſhes of the *Luxuriant Pen*, by his ſingle Authority to *Reverſe* (in effect) the *whole Proceedings*.

But what *News* does this *illuminated Author* bring? Can he aſſign any *other manner* of the Gentlemans death? Can he diſcover any *other Murtherer?* Can he name any other *time or place* when or where the Honeſt Magiſtrate was brought to his untimely end? No, he pretends not *to any thing of all this*, for you muſt note his general work is *to pull down*, not to Edify, to *Digg a Pit*, not to cover it, to amuſe, and not to ſatisfie; If you will be but ſo Courteous to believe, That the *poor, ever-harmleſs, ever-innocent, ever-loyal Papiſts* had no hand in it, the buſineſs is done; But if he cannot ſo much as offer any *probable Account* of the Murther, nor has any *new matter* to Communicate; to what purpoſe does he trouble himſelf & the world, or indeed (with all ſubmiſſion be it ſpoken) what has his *Worſhip to do with it at all?* Yet I'll warrant you, he has ſome ſecret reaſons, ſome valuable (though no good) Cauſes and Conſiderations; but I doubt the Reader muſt turn back to the before-recited *preamble* in the *Information* againſt *Thompſon*, &c. if ever he will truly underſtand them.

Not to defile Paper with a particular Repetition of the *Ribaldry*, (as he himſelf deſervedly calls his own handy work) the Subſtance of all theſe three Obſervators, (bating the lewd Expreſſions, as, *Let us hear the Child of Perdition open againſt the man of Sin*, **Obſervator** 141. and the like Profanation of Holy Writ) is, to ſhew his Faculties in giving us a new Leſſon on the old String, Tuned to his hand by his dearly Beloved Fellow Labourers, *Thompſon* and *Farewel*; for though they (Bunglers as they were) could make no *Muſick on't*, he doubts not but to Tickle it ſo ſweetly, that like a ſecond *Orpheus*, all the unthinking **Brutes** and *Loggerheads* about Town, ſhall dance to his Harmony; The Scope and Sum of all I ſay, is to new vamp the old *baffled Calumny, viz.* That there were *Contradictions in the Evidence given upon Oath, by* Prance *and* Bedloe, *touching the manner and Circumſtances of Sir* Edmundbury God'rey's *Murther, and conſequently that the whole is a Fiction*, and no way deſerving Credit; That the two *youngling Witneſſes* agree not in their Tale, any more than the two Elders, in the Accuſation of *chaſt Suſanna:* And although neither King, Lords, Commons, Judges, nor Jury could not perceive any thing at all of theſe palpable Oppoſitions, and damnable Interferings; yet the Obſervator, like a ſecond *Daniel* forſooth, has found out all the **Roguery**.

Thus he tells the World, [Obſervator Numb. 145.] *That* Prance *and* Bedloe, *are directly at* **you Lye**, and **you Lye**. Again.—*If four thouſand Parliaments ſhould* believe, Two **point-blank Contradictions to be both true**; (**as that's the preſent caſe**) *I ſhould begg leave to be excuſed*—— Ibidem.—Let the *Witneſſes be what they will, if they ſwear* **Backwards** *and* **Forwards**, *or diſagree upon any conſiderable Points among themſelves, I would not* (*as a Gentleman ſaid, upon better Light, and ſecond thoughts, in this* very caſe) *I would not I ſay* Hang a Dogg *upon ſuch an Evidence*, Obſervator 145.—And ſo he goes merrily on, pretending to recite by way of

of Dialogue, *Prances* and *Bedloes* Teſtimony; in **Obſervator** 141, 142 & 145. And according to his faſhion, repreſents them as directly *thwarting* one another.

But notwithſtanding the Obſervator, is upon ſo pleaſant a Pin, The diſcreet Reader will conſider of what weight and moment this matter is; How much the Honour of the King and Kingdom is therein concerned, and what Conſequences attend it. As,

1. If *Godfrey's* being Murthered by the Papiſts can by any Artifices be brought into Suſpicion, made a doubt, or rendred uncertain, one of the greateſt **Demonſtrations** of the Popiſh Plot will be taken off: Therefore, nothing can be a greater Service to that party, than ſuch an Attempt, and they are the only people that can be gratified thereby.

But on the contrary, if that **Murther** does undeniably lye at their door, where 'tis fixed **by Law**; Then all theſe ſhuffling *illegal Practices*, to ſtifle the belief and memory thereof, (as barbarouſly as they did his perſon) are but ſo many *freſh* and *pregnant Arguments*, both of their guilt in that *Aſſaſſination*; as alſo, of the certainty of their HELLISH CONSPIRACY, in Subſervience to which, the MURTHER was firſt Committed, and ever-ſince is ſo daringly endeavoured to be *palliated*.

2. How much it will reflect (ſhould the Obſervator be Credited) on the *Wiſdom* and *Goodneſs* of his *Sacred* Majeſty, (known to be one of the moſt *quick-ſighted* and *juſteſt* Princes living) and upon his moſt Honourable Privy Council, and the whole houſe of *Peers*: That they none of them ſhould ever diſcern theſe **palpable notorious Contradictions**, that the Obſervator talks of; for if they had perceived them, it cannot without a *civil Blaſphemy*, be imagined, that they would have ſuffered *ſuch Witneſſes* to have eſcaped *unpuniſhed*; much leſs would his *Majeſty* have parted with five hundred Pounds to *Bedloe*, or permitted three honeſt *Innocent* men to have been Executed on a Teſtimony not fit to Convict a *Dog*.

3. As the Reverend Judges are Members aſſiſtant in the houſe of *Peers*, and ſo cannot be ignorant of what Depoſitions *Prance* and *Bedloe* had there given in, ſo being by our Laws bound to be (as it were) of *Council* with the Priſoners, (on which ſcore they are allowed to *Fee none*, at leaſt as to matter of Fact) they ſeem obliged in Conſcience to have taken notice of ſuch *Contradictions*, if any ſuch there had been; And indeed, what the Obſervator would now make paſs for Contradictions, were (in effect) Sworn by the ſaid *Bedloe* and *Prance*, on the Tryal of *Green*, *Berry* and *Hill*, as well as in their former *Depoſitions* before the Lords; ſo that the matter by him now rak'd up, (bating his own *Forgeries* and Prevarications) were then properly before the Court, who were ſo far from judging that the ſame did invalidate their Evidence, that they declared their Teſtimony to be thereby much *ſtrengthened*; or could it poſſibly be ſuppoſed, that theſe Contradictions were then by any overſight unregarded by the Court, 'tis an amazing thing that no *one Judge*, nor one noble Member of the *Lords Houſe*, ſhould either not have the *Sagacity* to obſerve, or the *Courage* to remonſtrate to his Majeſty thoſe *Incoherences* in the Evidences, and to have beſought the *beſt natural Prince in the World* for a *Pardon* or *Reprieve* at leaſt, till the matter might have been more fully Examined.

4. How

4. How can we imagine but in all *that time*, between the Priſoners Commitment, (I mean *Green*, *Hill*, &c.) and their Tryal, ſome of their Friends might have had recourſe to the Lords *Journal*, and thence taken Authentick Copies to confront the *Witneſſes*, or that *Farewel*, &c. that alleadged and brought a *Witneſs* to prove ſuch Copies, would not have inſiſted to have the ſame read, and not totally have declined that part of their buſineſs, if they had not been conſcious that no relief could thence be expected in a Court of Judicature, however they might ſerve their, (or now the Obſervator's) *turn*, pretty conveniently to ſtuff out *Libels*, or amuſe ſuch of the Rabble as are *willing to be deceived?*

5. What ſtrange Apprehenſions will this be apt to beget in Forreigners minds of our **Engliſh Juſtice**, if ſuch groſs Abſurdities as the Obſervator would make them believe, be ſwallowed in our *Courts of Judicature*, and mens lives thus taken away? And what Triumphs will the active and *witty Jeſuits* hence erect to themſelves, and to the ſcandal of the *Proteſtant Religion*, in places remote, and after-ages; and juſtifie all by the authority of the **Obſervator?**

6. How pernicious and choaking may this *bold Example*, if it ſhould eſcape unpuniſht, prove to all *judicial Proceedings?* For how reſerved and loath will many people be to give Evidence againſt, Try or condemn Malefactors of Power or Intereſt; If after the Law and Juſtice has had its due Courſe, they ſhall lie under the *Laſh* and *Examen* of every private *Mercenary Scribbler* (for though I have all the Deference I ought to have for the Obſervator's *Quality*, yet in ſuch Caſes and ſuch Methods I know no priviledge he has above others) if it ſhall remain in every mans power that has Confidence enough to write a Book, to Arraign or call to review and reverſe, or brand with ſcandal all the moſt ſolemn proceedings with Impunity.

Where's the Dignity of the Law, (as Mr. *L'Eſtrange* ſays well) *or the ſecurity of the State, if every foul-mouth'd Libeller ſhall be at liberty to Arraign Authority* gratis, *and to make what Whores, Rogues and Traiterrs they pleaſe?* [*L'Egrange* no Papiſt, *p.* 2.] What Traytor, what Murtherer ſhall at any time be Executed, but if he have any witty Friend or Confederate ſurviving, may at this rate be Sainted and made a *Martyr*, or celebrated as an *Innocent*, and all the Judges, Juries and Witneſſes expoſed even to the higheſt Odium and Contempt, as often as any *Factious Writer* has a mind to ſhew his dexterity in managing a Gooſe-quill, and get money for a Pamphlet?

7. The OBSERVATOR ſeems to be the leſs excuſable in that he had *Recent Examples* of the Laws juſt ſeverity againſt *ſuch Practices*; could not the thoughts of Madam *Celier*, and *Nathanael Thompſon*'s Fate reſtrain him from Embarking in the like deſigns? Could he ſo ſoon forget how a certain Fellow was notably *whipt*, and *Curtis* pillored and fined for publiſhing a Paper reporting that ſome Perſons acted the late Lord *Ruſſel*'s *Ghoſt?* Was not Mr. *Braddon*'s Puniſhment freſh in memory, for intermedling about the Earl of *Eſſex*'s Death, after the Coroners Inqueſt had found him *felo de ſe*, or Sir *Samuel Barnadiſton*'s being fined in a great Summ for miſsrepreſenting (tho' but in a private Letter) the late horrid Fanatical Conſpiracy? If therefore it ſhall appear that the *Obſervator*, in defiance to *Truth*, and all thoſe Proceedings, has deliberately, and that in Print, and more than *once or twice*, unneceſſarily, and upon deſign, called

led into queſtion the manner of *Godfreys* Murther, after it was *ſetled by Law*, and forged *Contradictions* (which really never were) in the Evidence, and ſlandered the *Witneſſes*, and by Conſequence abuſed his *Majeſty*, and the whole Houſe of Peers; nay, the *Juſtice and Honour of* the Nation, and thereby Expoſed it (as much as in him lies) to Contempt abroad, and the unjuſt ſcandal of lying under the guilt of *Innocent Blood* at home; What *Animadverſions* he ought to be lyable to, is with all humility ſubmitted to Authority. Nor will what he ſubtilly inſinnates, *Obſervator*, 145. *That neither* OATS *nor his* CASE, *nor his* PLOT *is the* **ſame at this day** *which it was at their firſt appearance: but the Contradictions, the frauds, and the Complicated Iniquities of Fiction and Canfederacy, which time hath ſince brought to light, have given us a full and clear diſcovery of a thouſand things, which to the four Parliaments lay quite out of ſight*--- This I ſay will not at all relieve the **Obſervator**; for how *true* (or rather *falſe*) ſoever the ſame may be, as to the *Papiſh Plot* in general, (which here I intend not to Examine) yet as to the Murther of Sir *Edmundbury Godfrey*, I muſt avow, That neither time, nor the Obſervator's *Induſtry* (after five years active Endeavours) have not brought one ſyllable, one Circumſtance to light that may in the leaſt ſeem to invalidate the Evidence, which was not known and apparent at the *Tryal* of *Green, Hill and Berry*; But on the contrary 'tis notorious, that a multitude of matters, *Teſtimonies* and *Circumſtances*, have been diſcovered; which every way ſtrengthen, and abundantly *Confirm* the Evidence of *Bedloe* and *Prance* there given.

Since therefore ſuch fatal *Conſequences*, diſhonourable to the King and Kingdom, attend the *Obſervators Suggeſtions*; And that as he had no *Right*, ſo he could have no *honeſt Loyal Deſign* to intermeddle therewith, even ſuppoſing them true, what then will you ſay, if they are utterly groundleſs and falſe? Certainly next to the *Murther* it ſelf, *or that Cauſe* which occaſioned it, there could ſcarce either a more *audacious* or *miſchievous* wickedneſs be attempted.

Now to demonſtrate that the Obſervators Clamours are as *groundleſs* as *malicious*, ſhall be our next Endeavour.

And indeed 'tis *quickly done*, for there is one Continued thred of Fallacy (or *rather Forgery*) runs through all his *Cobwebb Contexture*, which being *once taken notice of*, there will not remain the leaſt colour of argument in all his three Papers, to weaken the teſtimony; For wherever *Bedloe* ſwears what *Lephair, &c.* told him; the Obſervator very wittily, (but how honeſtly let others judge) omits that part of the depoſition, and puts it, as if *Bedloe* had *poſitively ſwore* it of his own knowledge, and ſo therewith Confronts *Prances* teſtimony, and then tragically cryes out *O Rogue! O Raſcal!* See how they contradict and give each other the Lye.

'Tis alſo fit to conſider the Obſervators Vouchers; how does he prove the depoſitions of *Prance* and *Bedloe* before the Lords? Why forſooth from a certain Pamphlet wherein I perceive the Gentleman is well read) Intituled, **Series**, which I confeſs, (living in the Country) I had never heard of, till I found it here ſo often cited; and thereupon coming to *London*, and inquiring in *Pauls-Church-Yard* and *Fleet-ſtreet*, I under-

ſtood it was a *Night-Bird*, rare to be met with; but at laſt I got a ſight of it, and found it ſo far from being publiſhed by *any Authority*, that the very *Printer* and *Bookſeller* both, were either afraid or aſhamed to own it, or affix their Names. And altho Mr. Obſervator, for the greater credit of the buſineſs—Cryes—See *Series, or the Journal of the Lords*; [OBSERVATOR, *Numb.* 141.] whereby craftily he would inveigle his Reader, as if that Pamphlet were the *Journal of the Houſe of Peers* Printed, yet the thing it ſelf hath more *Grace and Modeſty*, and has not a word of the *Lords Journal* in all the Title. And indeed to every Judicious Peruſer it will appear by its diſorder, miſtakes, frequent Blanks, *&c.* to be only a Rhapſody of the Papers then fluttering abroad in Coffee-houſes, or the Collection of ſome *Sage News-writer* in thoſe times; and if I am not miſinformed, was when it firſt crept out (in 81.) queſtioned by Authority. To what *kind of Animalls* does this Syre of an OBSERVATOR write? Is the man ſwelled to that dotage of vanity as to expect an *Apochryphal Anonimous Libel* ſhould paſs for Authentick? How does it appear that theſe are *true* Copies? That there are no *omiſſions* nor ignorant miſtakes, or willful Forgeries? Muſt the *Judicial Proceedings* of a Nation be unravelled; Murtherers acquitted, Aſſaſſinates skreen'd from Juſtice, and the deſerved *Odium* of their bloody practices; the Reputation of *the Dead*, and Credit of the *Living*, be villified and branded with *Perjury*, upon the words of a *Lewd Pamphlet*, that in the year 81. eſcaped the Preſs in Hugger-mugger? And eſpecially when the Pamphlet it ſelf, does not pretend to give the *words* of the Depoſitions. For ſo ſays *Series*, p. 40. *Bedloe being brought to the Lords Bar, made a large Narrative to this EFFECT*——*And* p. 167.——*Frances being ſworn, did declare TO THE EFFECT following*;—Yet now the Obſervator ſcrews every word of this looſe, uncertain account, and thence would run down all their Evidence.

But let us for once, and only by way of ſuppoſition, take it for granted, That *Bedloe* and *Prance* did upon their Examination, depoſe juſt as his Beloved *Series* relates, yet it will no way Impeach the Truth or Credit of their Teſtimony; nor prove any *Contradictions* therein. For the truth is, however *Series* has uſed them, yet the Obſervator hath groſly falſified the teſtimony of *Series* it ſelf; for when *Series* is ſo far honeſt, as to tell us, that *Bedloe* all along ſwears, *That* Lephair, &c. *TOLD him ſo and ſo*; *The* Obſeroator *not only leaves out that, but adds, that* Bedloe *SWORE POINT BLANK ſo and ſo. As for example*, Series, p. 51. *This Deponent then asked* Lephair, *how they got him thither, and where they found him?* Lephair TOLD HIM, *that himſelf* Walſh *and the Lord* Bellaſis *Gentleman, met Sir* Edmundbury *by the Kings-Head in the* Strand, *&c.* Now this Queſtion——and Anſwer, the Obſervator, Numb. 141. ſuppreſſeth, and repreſents *Bedloe* ſwearing *Lephairs* anſwer thus: *Captain* Bedloe *gives it upon his Oath, That* Lephair, Walſh, *and the Lord* Bellaſis *met Sir* Edmundbury *by the Kings-Head in the* Strand, *croſſing the Street, about five of the Clock*, &c.

And the ſame Artifice the Obſervator uſeth throughout all his Citations from *Series*, which I need not ſtand to repeat, let any man that hath a mind to it compare that Book with the Obſervator's Quotations from thence and if he do not *bluſh for the Obſervator*, I may without breach of Charity, pronounce him inſenſible of *Truth or Juſtice*. For can there be a more palpable

pable Prevarication than to change *Hipothetical* Aſſertions into *Categorical*, and repreſent what *Bedloe* ſwears, only as the Relation of others, as a poſitive *Declaration* of his own Knowledge?

So when Series, *page* 167. mentions *Prance*'s Evidence, ſetting forth the Motives *Gerald* and others made uſe of to ingage him in the Murther, it adds, that he (the ſaid *Prance*) *did conſent thereto; and the rather for ſome Malice that he bore to the ſaid Sir* Edmundbury Godfrey, *who about two years before, when he was troubled at* Hicks-Hall, *about Pariſh-duties, did not conſent to his diſcharge, as another Juſtice did; but ſaid, The Queen had not power of Protecting her Servants:* Whether *Prance* did declare any ſuch thing, depends wholly on the Credit of *Series*, which is not worth a button; but however, the Obſervator has quite altred what *Series* ſaid of it, and tells the world, Numb. 141. That the reaſon given by *Prance* for his conſenting was, *becauſe Sir* Edmundbury Godfrey *would not conſent to diſcharge* Gerald, *when he was troubled at* Hicks-Hall *about Pariſh-duties*, and repeats that Falſification again, Obſervator 142. which could not poſſible be a miſtake of the Obſervators, being contrary to the Scope, Sence and Grammer of the Words, as related by *Series*; but was no doubt perverted on purpoſe with *a Deſign* to make *Prance* ſeem to ſwear ſuch an *Abſurdity*, as that *Gerald* (a *Strooling Prieſt*) ſhould be in trouble about *Pariſh-duties:* In ſhort, if the Obſervator had but Printed the ſeveral Depoſitions which he talks of, intire, even as they are related by his Oracle *Series*, it would have plainly appeared, that there was no Contradiction between the Evidence of *Prance* and *Bedloe*, but rather that each confirms the other, and lays the guilt of the Murther more ſtrongly on the Papiſts. For,

1. This variation in their Account, *Prance* charging *Gerald*, *Kelly*, *Green*, *Hill*, and *Berry*, to be actually concerned; and *Bedloe* naming *Walſh Lephair*, *&c.* to have treated with him about it, is an undeniable Argument, That *Prance* and *Bedloe* had no *Correſpondence*, for had there been Confedracy in the Caſe, they would undoubtedly have *laid their Stories more agreeable.*

2. On the other ſide, this ſhews how zealous the Popiſh Party were to deſtroy this *Worthy Magiſtrate.* and how many were privy to it; they would be ſure to have *Tools* enough, (though the under Inſtruments not acquainted with each other, at leaſt till the jobb was over) that if ſome failed, the other ſhould hit.

3. As for what *Lephair* told *Bedloe* after the Murther committed, about the manner of their meeting Sir *Edmundbury Godfrey* and decoying him into *Somerſet-houſe*, and the perſons concerned in it, they were undoubtedly in themſelves lyes; But what is that to *Bedloe?* Who only upon Oath relates their Words; I think 'tis no wonder, that ſuch as would contrive a Murther, ſhould invent *Falſhoods*; who ever is well acquainted with the *Fathers of the Society*, and their Doctrines and Practices, knows they are not wont to be *Slaves to their Words*, and that their Stories are far from being relyed on as *Oracles.*

4. But here ſteps in *Farewell alias Thompſon's* Letter to *Prance*, with an *Objection*, that *Lephair, &c. were under* no Temptation to miſinform him, ——I Anſwer, how do we know that? For though we are not obliged to find Reaſons for Jeſuites telling of their Lies, who are known all the world over to be men of *Intrigue*, and might have twenty Crotchets and

Deſigns

Deſigns in their heads herein, which we cannot imagine; yet there is no neceſſity we ſhould rather blaſt an Evidence upon Oath, and ſhuffle over an apparent *Murther*, then conceit thoſe holy men would be guilty of telling *a few Lies*, becauſe we cannot ſee how they were neceſſary to their ſecret purpoſes? However, if we conſider the whole Caſe, it will be eaſy to gueſs at their Deſign.

They had treated with *Bedloe* to be concerned in the Murther, (tho' then not naming the Perſon) and he promiſed to meet them for that purpoſe at *Somerſet-houſe*, on the twelfth of *October* at night, but failed; This might raiſe ſome *Suſpicions* of him: However, to ingage him as deep as 'twas poſſible, *Lephair* appoints him to meet on *Monday* night, and then told him the buſineſs was done, propoſes a Reward if he would help to carry off the Body, and ſhew'd him the ſame, having firſt told him the before mentioned long (but falſe) ſtory of the *manner* of the Murther; and conjur'd him upon the *Sacrament* he had lately received, to be there again that night, about eleven or twelve a Clock, to help off with the Body, which they ſaid they would *carry out in a Chair*, and *put it upon himſelf*, and that the *Porter was to ſit up* to let them out, *&c.*

Now the deſign of telling him theſe falſe Circumſtances of the Murther, might very well be, That if he ſhould offer to diſcover, (whereof they might have ſome certain Suſpicion for the Reaſons aforeſaid) then he charging it upon *wrong perſons*, (viz.) *Lephair*, *Walſh*, *&c.* They no doubt were well provided with Teſtimony *where they were all that* very Night the murther was done, and ſo would have thrown off his Evidence.

And finding that *Bedloe* did not come that *Monday* night at eleven or twelve a Clock, according to his promiſe, they grew more jealous of him, and deferred the carrying out of the Corps till *Wedneſday* following, Which anſwers all the Obſervators Taatle, numb. 141, & 142. on that Subject, which he would make a mighty Contradict of, as if whereas *Prance* ſwears, the Body was not carried out till *Wedneſday* night, *Bedloe* ſhould depoſe that it was carryed out an *Monday*; Whereas *Bedloe* ſwears no ſuch thing, but that *they told him*, or ſaid, they had *agreed to carry it out then*; but he replyed, it would *be too ſoon*, and that eleven or twelve a Clock would be better.

And that they were under ſome ſuch Suſpicion of *Bedloe*, eſpecially after his ſecond failing on *Monday* night, may be preſumed from their removing the Body the next night into another Room, where it had not been before, as *Prance* ſets forth, Tryal p. 19.

How much the Court was ſatisfied with the Truth and Co-herence of the Evidence, (and ſo far from apprehending any Contradictions, that on the contrary they judged the ſame wonderful *Agreeable*, as far as the nature of the Caſe would bear) appears (beſides what we cited before) by theſe words of the Lord Chief Juſtice to the Jury, upon the Tryal of *Green*, *Berry* and *Hill*, Fol. 80. It is hardly poſſible for any man to invent ſuch a Story; for *Prance* it is I believe; I find it is no hard thing for the Prieſts to contrive ſuch an Action, but for Witneſſes to agree in ſo many material Circumſtances, with one another, which had never converſed together, is *impoſſible*; If all this had been a *Chimera*, & not really ſo, then *Prance* muſt be one of the moſt *notable Inventors* in the World, & there muſt have been the mightieſt chance in the World, that Mr. *Bedloe* and he ſhould agree

ſo

ſo in all things, *and that the Maid ſhould ſwear that* Hill *was there that Morning, and that the Conſtable ſhould find the Body juſt as they had told* Prance *they had left him; ſo that upon the matter you have two Witneſſes almoſt in every thing; for Mr.* Bedloe *ſeeing him in the place Murthered, is a plain Evidence that the thing was done; and all the other Witneſſes ſpeaking to Circumſtances, both before and after, makes the Evidence plain, that theſe were the men that did it And I ſee nothing incoherent in all Mr.* Prances *Teſtimony; I would no urge this ſo, if I were not ſatisfied in my own Conſcience that the* Relation is true. Thus the Lord Chief Juſtice to the Jury.

It is farther to be noted, That *Bedloe* on his *Death-bed* when he was on the Brink of Eternity, and was ſatisfied that his Diſſolution was very near, did with repeated Aſſeverations avow the Truth of all his Depoſitions; And (as I find it in an Account ſoon after Publiſhed, of his Death, by *Randal Taylor*, and which I never heard was queſtioned or confuted) did to the Right Honourable the then Lord Chief Juſtice *North*, (now Lord *Guilford* and Keeper of the great Seal) declare amongſt other things, *That whatſoever he had Declared to the King and Council, and the ſecret Committee, and at the SEVERAL TRTALS upon Oath were all true upon the Word of a dying man*; Adding theſe Emphatical Expreſſions, That he expected no *Crown of Martyrdom for lying, as the Papiſts did; but what he ſaid was ſincerely true, as he was ſhortly to appear before the Great Jehovah, the Maker of all Fleſh; where he ſhould ſtand with a clear Conſcience, as to all matters of the Plot, wherein he had given Evidence.*—— This was *Monday Auguſt* 16. 1680. and growing weaker and weaker, on *Wedneſday* Night was taken Speechleſs, but on Thurſday night his Speech being reſtored, one ſtanding by, again asked him, *If he were ſatisfied in his Conſcience as to what he had ſworn?* To whom he Anſwered, *That as he hoped for Salvation, all that he had ſworn about the Plot, was juſt and true; and that he had rather Omitted than Augmented any thing he had given in Evidence.* This he ſpoke the very Night before he dyed, and after he had been in a Trance ſeveral hours; the next day *Auguſt* 20. 1680. about two of the Clock in the Afternoon he expired.

And ſo notorious in *Briſtol* was this his laſt Aſſertion of the Truth of his Evidence; That there were Eſcutcheons fixed on his Hearſe, with this Inſcription in Black Letters, in a Field Argent.

Teſtimonium quod vivens Exhibuit, Moriens *conſtanter Obſirmavit*;
The Teſtimony which he living Exhibited, dying he conſtantly did Confirm

And is it not hard, very hard, inhumane and uncharitable, as well as bold and reflective on the publick Juſtice, for the Obſervator (now four years after this Perſons death, and near ſix ſince the manner of *Godfreys* Murther was ſettled by Law,) to come with the Negromancy of a Company of palpable Tricks, actuated and raiſed by the *Dæmon* of Drollery, to load the deceaſed with opprobious Names, and render that Solemn Teſtimony of his, and all thoſe Reverend Authorities that gave it Credit, Contemptible, and Ridiculous, and as much as in him Lyes) *Odious?*

As for *Prance* the other chief VVitneſs, he being as much a Stranger to me as the Obſervator himſelf; I love not to make needleſs Apologies for People I am acquainted with, only I cannot but obſerve.

1. That the **Observator** has moil'd and toil'd moſt heartily for ſome years to *Blacken* him, but after all I do not ſee that he has ſo much as Charged him with any thing that can be pretended to invalidate his Evidence; and if he cannot do *that*, all the reſt is impertinent Libelling, even ſuppoſing the matters were true.

2. That the Obſervators common places againſt *Prance* about *Braſs-Skrews*, cheating her Majeſty in the *Antipendium*, *&c.* are wholly fictious and ſcandalous, I am confident all men of ſence will conclude, that ſhall read the Book ſet forth by *Prance* about *Chriſtmas* laſt, intituled, *A Poſtſcript to the* Obſervators *Firſt Volume*, *&c.* Wherein thoſe Clamours are ſo fully, modeſtly and undeniably Confuted by Reaſon, Affidavits, and all kind of Competent Proofs, that it was a plain Demonſtration, how unable the moſt witty Slanderers are to ſtand before plain naked Truth; and muſt wonder at the fore head of an Obſervator, that can repeat thoſe baffled Calumnies, after he was therein ſo clearly Convicted of Falſhood and Scandal.

3 'Tis the moſt accountable thing in the World, That *Prance* bred a Romaniſt almoſt from his Cradel, ſo zealous in that perſwaſion, all or moſt of his Relaations ſuch; A man who had his whole Trade and Dependency on that Party (For beſides his work at her Majeſties Chappel, which was very conſiderable, the main of his other Imployment came from Prieſts and Papiſts) And a Tradeſman of Subſtance in the World; for he averrs, and makes it very probably appear, in his Book before cited, p. 5. *That he was worth a Thouſand Pounds* when taken, (and conſequently might perhaps be a better man in Eſtate than ſome Obſervators at that time) And that he came not in for Lucre of moneys, appears likewiſe in that he did not take the Advantage of his Majeſties promiſed Reward of 500*l* but ſtood out ſtill till he was taken, and charged; Nor is it ſo much pretended, that he then received any Affronts from his own Party, the *Romans*; but was in great eſteem with them, ſo that it could not be out of *Malice* or *Revenge*; I ſay 'tis the moſt unimaginable thing in nature, That a perſon thus Circumſtanced, ſhould falſly accuſe himſelf in a moſt deteſtable Murther, and contract the guilt of three innocent mens Blood, and bring a ſcandal on that Church he then loved ſo well, to the apparent hazzard of his Life and Credit, and Deſtruction of Temporal Advantages; if it had not been upon the horrors of Conſcience and Convictions of *Truth*, it muſt certainly be impoſſible he ſhould have done all this.

4. Since the Obſervator is ſo zealous in his Repetitions, that to ſupport his vain Shams, he recites Obſervator, Nnmb. 142. 145. and again, 169 what he had more than enough ſaid Numb. 141. I hope the Reader will pardon if we briefly Recapitulate here the ſeveral Evidences that have Coroborated the Truth, and makes it as conſpicuous as the Sun in his Meridian Luſtre, that Juſtice *Godfrey* fell by *Popiſh hands*, and in that manner *Prance* relates.

1. 'Tis moſt plain, that Sir *Edmundbury* was apprehenſive of his being *Aſſaſſinated by Papiſts*, Eſquire *Robinſon*, *Prothonetary* of the Common-Pleas, A Gentleman of unqueſtionable Reputation, depoſes poſitively, that on the ſeventh of *October*, but five dayes before the Murther; *Godfrey* diſcourſing with him about the *Plot*, and the Examinations

nations by him taken, ſaid he *ſhould have little thanks for the ſame*, and that he was afraid the *Depth of the matter was not found out*; and then added theſe obſervable Words,—— *Upon my Conſcience, I believe I ſhall be the firſt Martyr.*

Secondly, That both *Green* and *Hill* had been at *Godfrey's* houſe, the former about a fortnight before, the latter, on the very morning that he was miſſing, (agreeable to *Prance's* Evidence of what they had told him) is ſworn by Sir *Edmundbury Godfrey's* Maid Servant *Elizabeth Curtis*, who alſo ſwears, that *Hill* had on that morning, the very *ſame Cloaths* which he wore at the Bar, and he acknowledged that he had *not changed his Cloaths*, Tryal page 40. She alſo depoſeth, that others about that time, came to their houſe with ſtrange notes, which her Maſter Sir *Edmundbury* ſaid, he did not know what to make of.

Thirdly, The Intimacy of *Gerald*, *Kelly*, *Green*, *Berry* and *Hill*, with *Prance*, and their frequent Meetings at the *Plow-Alehouſe* about that time is proved, both by the Maſter of the Houſe, and his Servants; Tryal page 41, and 42.

Fourthly, That Sir *Edmundbury Godfrey's Neck was broken*; And that the Wound or Wounds given by the Sword, run through the Body when found, were *not the Cauſe of his Death*; That having on then a Flannel Waſtcoat and Shirt, neither of them, or any of his Cloaths were penetrated, is teſtified by two able Chirurgeons that viewed the Body.

Fifthly, That Sir *Edmundbury Godfrey* about nine of the Clock, October, 12. 1678. (the very time *Prance* mentions) was ſeen come along the *Strand* by *Somerſet-houſe*, and towards the Water-gate ſtopt to ſpeak with ſomebody, ſee *Oakly's Affidavit* before recited.

Sixthly, That the Body of Sir *Edmundbury Godfrey* in the Ditch or his Stick and Gloves on the Bank, where he was found on *Thurſday* Evening, were not there on Wedneſday, See the before recited Affidavit of Squire *Fouſet* and *Nathaniel Thompſons Narrative*, Printed on his own view, and written by his own Directions, immediately after the Body found, recited in *Thompſons* Tryal Fol. 49. Though afterwards the ſame *Thompſon* as before mentioned, had the Impudence to publiſh Libels, not only contrary to Truth, but even his own particular Knowledge, and Printed handy-work.

Seventhly, What *Prance* had long before declared of the Meeting at *Bow* after the Murther, and reaping the Paper of the manner of Sir *Edmundbury Godfrey's* Murther, is wholly Confirmed by two Witneſſes, and particularly, by *Evan*, belonging to the houſe, who ſwears that they pull'd out a Paper and read it, and named Sir *Edmundbury Godfrey's name*, and whilſt he was at the door, ſomebody came and threatned to kick him down Stairs—Juſt as *Prance* ſaid in every particular. Conſider all theſe and many other Circumſtances, in the Tryals of *Green*, *Berry* and *Hill*, of *Celier* and *Thompſon*, &c. And let any reaſonable man judge, whether there be yet any doubt to be made by whom or how *Godfrey* was Murthered? Eſpecially if he at the ſame time reflect who and of what ſtamp the only Perſons are, that have endeavoured to render it dubious, (*viz*) an Anonimous Paper of Reflections, famous Mrs. *Celiers*, *Fitz-Harris*, *Magrath*, both Iriſh Papiſts, the now-more-then ever notorious *Thompſon*, *Farewel*, *&c.* and after all, tho moſt bold, and yet (to the praiſe of the reſt of the *Intriguers*, be it ſpoken) in this matter, the moſt empty and trifling Obſervator.

Upon

Upon whose Papers (on this Subject) unworthy a Gentleman's Pen, I should not have bestowed so much pains, did I not observe, how much they are *Cryed up*, and greedily swallow'd by many half-witted people, that esteem every thing he writes as Authentick as sacred Oracles; and think all that oppose or detect his Scandals of any kind, must needs be *Phanaticks*, *Whiggs*, and Enemies to the Church of *England* as by Law Establisht.

Now what a friend to the Honour of the Government the Observator is, has partly appeared in this matter; And what regard he has to the Church of *England*, his Outrages and Reflections on several Worthy, and every way *Conformable Divines*, may Evidently Domonstrate; And especially the *whole Scope* of most of his late Papers wherein pretending to expose an *Imaginary Trimmer* for the Dissenters, of his own making; he himself really acts broad-faced, *a Trimmers part for the Papists*.

'Tis far from my intent (who have been Educated in, and esteem it my greatest honour and happiness to continue a Son of the *Legal Establisht Church of* England) to espouse the Cause of *Schismaticks*, of either side, (for such the Papists are, as well as others) But as all the World knows that good Church (like every Vertue lying between Extreams) has many years been troubled with two ill Neighbours, the one aiming at her *Throat*, the other renting off her *Garments*; I mean the *Politick Faction* (for I can scarce afford it the name of a Church) *of Rome*, on the one hand, and *Protestant Dissenters* (under several Denominations) on the other; The former quarrelling with her *Doctrines*, *Unchurching her*, and—Denying *Priesthood* to her *Bishops and Ministers*; nay, even *Salvation to any one of her Members*, living and dying such: The latter (for the most part) owning her Doctrinals Church-ship and Ministry, and (as far as I know) *none* of them denying the possibility of Salvation to her dying Members, but scrupling certain *Rites* and Ceremonies (on all sides amongst us held to be *Indifferent*) which they pretend or think, are without sufficient Warrant from Gods Word enjoyned, or made necessary to Communion with her. And on that, or some such like score, alledge they dare not joyn themselves with and in her.

Now as it seems not very difficult to determine, *which* of these is, or ought to be accounted the worst, most dangerous and *Irreconcilable* Enemy to the Church of *England*; so it is most suspicious, that a person that pretends to be the *General Champion* for the Church (as well as State) yet defends her but on *one side*, and whilst he skirmishes her own Revolted or disaffected *Infantry*, takes no notice of the other *Zanzummim Host* of her old avowed and inplacable Adversaries, nay, one that whilst he flourisheth fair Colours of zeal for our Church, makes it his business to raise *Mutinies* in her Tents, and is highly beloved and applauded in, if he hold not Correspondency with that formidable Camp of her Enemies; whom he never engages, but upon all occasions, rather appears a Mediator, a Panegyrist, or an Advocate of and for them; 'Tis very suspicious, that such an Undertaker is rather a *Spye* than *a Champion*, an *Undermi-ner* or Betrayer of the Protestant Church, to which he pretends, rather then a Cordial lover or Asserter of it. I desire not to be believed upon Nude Averments, or partial, wrested, false-applyed, or imperfect Sentences; let every man that wears the Name of a Protestant, make but use

of

of his own Eyes, his own Ears, and what Reaſon and Judgment God hath lent him, upon theſe Words of the *Obſervator*. *Vol.* 2. *Numb.* 145.

Trimmer. *Do not the Papiſts hold it Lawful, nay, and a Point of Duty to deſtroy the Hereticks?*

Obſervator. *The Argument flies in the face of ye; for 'tis the very Principle of the* **Phanaticks**, *againſt the* **Papiſts**; *But in one word, to make a* **Popiſh plot on't**, *you muſt firſt* **prove the Fact**: *Secondly, The* **congruity of that Practice** *to the Poſitions of the Papiſts. not to the Poſitions of* **here and there a man**, *but to the* **Authoritative Poſitions and Concluſions of the Romiſh Church**, *and the Conform Sentiments of the Members* **in General** *of that Communion,*

Trimmer. *Is not all this* PROVED *clearly to ye?*

Obſervator. *No, No*; NOT AT ALL, *nor* CLEARLY.

Theſe are the very Words of the Obſervator, and whether the moſt *witty Jeſuite* in *Europe*, could have *Trimm'd it away* more clevery for the Papiſts, is left to every Proteſtants Conſiedration.

1. 'Tis here aſſerted, that the *Phanaticks hold it lawful*, nay, a Point of Duty alſo, *to deſtroy Papiſts*; —Now it may be worth while to inquire whether the **Obſervator** had not a deſign to brand *all Proteſtants*, particularly, our *Engliſh Government*, for making the neceſſary *Penal Laws* againſt the Papiſts; for I challenge him to prove or inſtance in any Proteſtants, either of the Churh, or Diſſenters from it, uſually called *Phanaticks*, that ever held or declared it lawful to deſtroy or take away the *Lives of Papiſts*; as, or becauſe they were ſuch. I ſay, let him name *any one* that hath ſo done, not to tye him up to Authoritative Poſitions, and *Conform Sentiments in general*, which he requires, where he fears the *Romans* may be *pincht*.

But on the other ſide, that the Modern Church of *Rome* holds it *Lawful*, nay a point of *Duty*, to deſtroy all that ſhe calls *Hereticks*; and this not only by their publick Magiſtrates, in Judicial Decrees and Sentences; but if that cannot be obtained, by any *Private Hand*, (that is) by Clandeſtine Murthers and Aſſaſſinations; and this too not only againſt private Subjects, but Princes, (even their own) that are *Hereticks*; and that the Church of *Rome*, and her particular Members, with her Approbation, have *practiſed accordingly*, is ſo nororious to every man tollerably acquainted with the Roman Canons and *Decrees*, or Hiſtory of *Europe* for theſe laſt ſeven or eight hundred years,; that to ſtand long in proving it, I fear would render me ſuſpected to be like the Obſervator, one that has abundance of Leiſure, and Scribbles for ſo much a Sheet.

But leaſt I ſhould ſeem to thoſe unverſed in Church-Hiſtory (who I perceive are the Obſervators Admirers) to ſwagger over (by this general charge) what I cannot prove, be pleaſed to take theſe few Teſtimonies, (from amongſt a thouſand more that I could offer) and thoſe too from as good Law, and as Authoritative as any Edicts of that Church.

1. That the third Council of *Lateran*, held by Pope *Alexander* the third; and the fourth held under *Innocent* the third: And the Council of *Conſtance*, (all which are owned by the *Romaniſts* to be general Councils) do decree, that the Goods of all Hereticks, if they be Lay-men, ſhall be Confiſcated.

2. That Hereticks ſhall be *Impriſon'd* in Fetters and Iron Chaines till the Church have *paſſed Sentence* on them. Council Conſtance, Seſſion, 45. By the fourth *Lateran* Concil, all *Kings*, *Emperors*, &c. are commanded *to Expel and Extirpate all Hereticks out of their Territories*; And adds, that if any Temporal Lord neglect to do ſo, he ſhall be Excommunicated, and if he ſtand ſo one Year, then the *Pope* may pronounce his Subjects to be *diſcharged from their Obedience*, and Expoſe his Territories to be enjoyed by Catholicks, who having exterminated the Hereticks, ſhall poſſeſs it without all Contradiction: And moreover, that they who under the Badge of the Croſs will ſet themſelves to *Root out Hereticks*, ſhall have and enjoy a *full Remiſſion of all their Sins.*

3. That Hereticks ſhall be duely puniſht by the *Secular Judge*, they ſhall take them away by a *Damnable Death*, ſays another of their Decrees, [*Conc. To.* 11. p. 619.] and ſo was, and to this day is, the conſtant Practice in *Italy*, *Spain*, &c.

4. That Perſons, yea *Princes*, upon the Charge, and even the ſuppoſal of Hereſy, or where the intereſt of Holy Church hath required it, may be *Murthered* by private hands, appears by the Aſſaſſination of two French Monarchs in the laſt Age, various attempts againſt Queen *Elizabeth*, and the matchleſs *Gun-powder Conſpiracy* againſt King *James*; moſt of which Treaſons were promoted and approved of by the *Pope*, and ſome of the Traytours honoured as Saints by their Church; not to mention a thouſand other and ſome more near inſtances, which the Obſervator ſhall hear of, whenever he calls for them, if he dare conteſt this point.

2. The Obſervator ſays———To make a Popiſh Plot, you muſt *Firſt prove the Fact*, Numb. 145.

Anſwer—Good Sir! At whoſe Bar? The King and his Council, and the Lords and Commons of *England* in four Parliaments, have heard the Proofs, and upon a *ſtrict Scrutiny*, becoming their Wiſdom, and the weight of the matter, were ſatisfied, and have declared it a Popiſh Plot, and an horrid and damnable Plot too; But ſtill Mr. *Trimmer-maker*, Mr. I know not who of an Obſervator, it ſeems is not ſatisfied. Let him but have the ſcanning of it over again, and he, by the art of *Legerdemain*, and *Preſtoe* begone, will make nothing on't: what pity 'twas that he was out of the way, or loſt in a Dutch Bogg, whilſt theſe matters were under the conſideration of our Supreameſt Councils and Judicature; that He, the ONLY HE in the World that could do the Feat, was not here to enlighten us.

But, Alas! this inſpired Man was abſent, and who knows but three or four thouſand Guinies in 79. might have ſatisfied his Hungry Scruples as much on the one ſide, as the like or a greater Illumination did in 83 and 84, on the other.

3. To make a Popiſh Plot on't, the Obſervator ſays we muſt prove the Congruity *of that practice* [*of Plotting and Deſtroying Hereticks* he means] *to the poſitions* of the Papiſts, *not to the poſitions of here and there a Man*; *But to the Authorative Poſitions and Concluſions of the Church of* Rome, *and the Conform Sentiments of the Members in general of that Communion, and THIS* (he ſays) *is not clearly, nor at all proved.*

This Paragraph is all over the Quintiſſence of St *Omer*, *Trimming*, *Shamming*, *Lies*, Scandal and Prevarication, all cloſe heaped up together. Firſt, here is the *Innocency* of the Church of *Rome*'s Principles *Aſſerted.*

Secondly,

Secondly, All the Modern *Divines* of our Church, that have oppoſed *Popery*, *ſcandalized* as Dunces, that underſtand not their Adverſaries Doctsines, nor able to prove what they themſelves have generally aſſerted, but ſuch ill men, as wilfully ſlandered the Papiſts in that matter. Thirdly, Here's the *Old Fuggle*, whereby Papiſts have endeavoured to ſolve or excuſe the odious Tenets of their Scholmen and other Writers, when they do not find it for their turn to juſtifie them, (*viz.*) That they are the poſitions of *Private Men* not owned by the Church. Fourthly, He makes it impoſſible ever to prove *a Popiſh Plot*, unleſs we can prove the Congruity thereof, not only to the Authoritative Poſitions of that Church, but alſo to the Conform Sentiments *of the Members in general of that Communion*. And at this Rate when ſhall we have done? If we muſt Summon all the Papiſts in the World, to know their Sentiments, when not one in a Hundred, nay a *Thouſand* of them ſcarce, know what they hold themſelves.

As to the firſt and ſecond of theſe particulars, *viz.* the *Roman Principles*, or That that Church holds it lawful, and a piece of duty to deſtroy *Hereticks*; 'tis an amazing thing that any man in a proteſtant Livery, ſhould have the Confidence to deny it, or to averr at this time a day, that the ſame is not *clearly*, no *not at all proved*.

Quæ Regio in terris noſtri. non plena Cruoris?
What Spot of Ground in all the world is free,
From Bloody Marks of Popiſh Cruelty?

The Learned Dr. *Moor* (Divine Dialogues, p. 161.) gives a ſpecimen of *Roman Catholick* good Nature——*Pope* Julius *the Second* (ſaith he) *by his pragmatical planting and pulling up, and Tranſplanting, is ſaid to have been the occaſion of the Slaughter of Two Hundred Thouſand Chriſtians, in the ſpace of Seven Years*; *That one Popiſh Maßacre of* France, *within the ſpace of Three Months, amounted to an Hundred Thouſand*; *Nay*, P. Perionius *avers*, *That in* France *alone, in that great Perſecution againſt the* Albingenſes *and* Waldenſes, *there were Murthered no leſs then Ten Hundred Thouſand Men*; *From that time to the Reformation, no ſmall Number was made away by the Sword, by Fire, and other Tortures*; *from the beginning of the Order of Jeſuits, till the Year* 1580. Balduinus *reports, That there were about Nine Hundred Thouſand of the* Orthodox *Chriſtians Murthered: That is, within the ſpace of Thirty or Forty Years*; *within a few Years in the Low Countrys alone, the Duke of* Alva *cut off by the Hand of the Hangman, Thirty Six Thouſand Souls of the Proteſtants, and the Holy Inquiſition, as* Vergerius *Witneſſes, (one well acquainted therewith) in leſs than Thirty Years ſpace, conſumed a Hundred and Fifty Thouſand, with all manner of Cruelties: Inſomuch as that Learned and Judicious Perſon, Mr.* Joſeph Mede, *is of opinion, that the Papal Perſecution does either equallize or exceed the Deſtruction of Men made upon the Church, by all thoſe Ten Famous Perſecutions under the* Pagan *Emperors*; *and yet there has been a Conſiderable Acceſſion made ſince to this Bloody Catalogue, in* Piedmont, *and* Ireland, *if not in other places.* So far that Learned Doctor.

After ſuch ſtupendious Butcheries acted throughout *Chriſtendom*, by the Church of *Rome*, meerly under the Notion of Suppreſſing *Hereſy*, comes the *Merry* Obſervator; and would perſwade us that good *mumping*

Lady

Lady had never a Tooth in her Head; **She Plot? She Murder?** No such matter; you must prove the *Congruity of such Practices to her Positions and Conclusitions too*, or else by the Mass he will not allow us one Inch of a **Popish Plot.**

Well, to humour the Gentleman, we have given him a few instances both of her most charitable Authoritative Positions, and her congruous Practices, they that would see more, and that this Congruity of Principles and Practices in the Church of *Rome* is *clearly proved*, and 'twas so before the Observator was born; Let them read the Learned *Mortons Discovery of Romish Positions*, and the Defence thereof, dedicated to King *James*; and *Whites* way to the Church, and indeed almost any of our Antient Divines in their Promelicks against the Papists, and of late the Right Reverend Bishop of *Lincoln*'s accurate Treatise; and the Judicious *Deans* of *Pauls* and *Canterbury*, in several of their respective Writings, whereby the falseness as well as *Scandalousness* of this the Observators Assertions will appear: And as to what relates more particularly to Sr. *Edmundbury Godfrey's* Case, I shall crave leave to recite the Words of the Reverend Bishop of St. *Asaph* in his Funeral Sermon, p. 29. 30. 'As to the Doctrine of the *Je-*'*suits*, in plain terms, (*saith that Reverend Person*) to *slander* another Man 'in defence of their own Right or Honour, especially for one of the Fa-'thers, to do it in Defence of the Society, some hold it plainly lawful, 'some say it's a *Venial Sin*; for the Proofs you may find them together, 'in the fifth of the *Provincial Letters*; If so, what should hinder those 'Men from raising all these Reports of this person, since it was in defence 'of themselves and their Sect; if they Killed him.——Secondly, That it 'was their interest to Kill him, 'tis manifest, if they have any designs a-'gainst the Government. And if either his *Life* would have hindered, 'or discouraged them in it: Or if his *Death* would discourage others, 'from being active in their places. But that 'tis the interest of their Sect, 'and of their Church to subvert the Government, and that they for their 'parts design it now at this present; I think that this is SO PALPABLE, 'that I should but loose time in proving it.

'Thirdly, That they hold it *Lawful to Kill* in such Cases; for this, it is 'so plain delivered in their Writings, as any *Article of Faith* is in the 'Creed; they say first in general, to Kill another is Murther indeed, if 'you do it for *Revenge*, or any such sinister end. And therefore you 'must be sure to direct your *intention aright*; and so by directing the intention, 'tho you do the same act, it is not Murther.

'For Example, if one threaten to publish *grievous Crimes* of my self, or 'of my Order, when I have no other way to escape this, *I may lawfully Kill* '*him*; And 'tis plain, that I have no other way, if he be ready to charge 'me or my Order before Men in Authority, saith *Tannerus*. In like man-'ner one may kill another, if it be in defence of his own Goods, or of the 'Goods of his Society, saith *Lessius*, if one endeavours to take away any 'Life, by revealing a Secret Crime, I may Kill him; nay, if he endeavours 'but to take away my good Name, by revealing a secret Crime, I may 'kill him, saith *Lessius*; and the same saith *Fallitucius*. Now who that 'knows what Information our friend had against them can doubt but 'they might lawfully kill him by those Doctrines.

'I know what any Jesuite would answer to this; they would say, 'That these Doctrines are some of them delivered as being only specu-

'culatively true; that is, they are true in their own Nature, but they 'are not *practicè ſequendæ*, that is, in reſpect of the Conſequences they 'are not to be reduced to practice: and why ſo? If they be ſpeculatively 'true, why then are they not to be practiſed? They themſelves tell you 'why, they would cauſe Diſorders in the Common-wealth: *Leſſius* hath 'a better reaſon, becauſe if one practiſe them, he may be *Hanged for it*. 'The mean while, if one can do it ſo ſecretly, as not to diſturb the Com-'mon-wealth, (and then to be ſure, he ſhall not hang for it) in that Caſe 'it is to be practiſed, according to their Doctrine: Or if not, whilſt it 'is ſpeculatively true, that the thing it ſelf is no *Sin*, who that knows 'this, and hath a mind to kill another, and ſees his occaſion, will make 'any ſcruple of the practice?

Yes, (they will tell you) the Pope hath forbidden it in that Decree of the year 1665. *which is ſet down in the end of the laſt* Roman Index: *To their ſhame be it ſaid; theſe Doctrines are* forbidden indeed, *but not as being* untrue, *nor as* contrary to Gods Word, *or having any Immorality in them: Now then? He ſaith they are* adminimum ſcandaloſæ, *at leaſt* apt to give offence, *(no doubt they are, if we Hereticks come to know them) and therefore he chargeth them upon their* Obedience to himſelf, *that they muſt not practiſe theſe Doctrines; had he ſaid upon their* Obedience to God, *that had been a dangerous word, it would have made them afraid to practiſe them even in his own Service; he would take heed of that, not to ſpoil that which may be a uſeful Doctrine: But he forbad it forſooth upon Obedience to himſelf! which is ſuch a reſtraint that the Pope may take off when he pleaſeth, and how can we tell when he doth, or doth not? That which is in his own power ſecretly to do, or not to do, we have only this meaſure by which to Judge: He will do whatſoever he ſees beſt for the Catholick Cauſe; if he ſees it beſt for the Cauſe, we ſhall live; if not, you ſee it is no Sin to* Kill us, *even the Pope being Judge; ſo that we hold our Lives at his Courteſie.*——— Thus that Reverend Prelate.

What ſay you now, Mr. Obſervator? Is not this clear proving that the lawfulneſs of Plots and Aſſaſſinations when againſt Hereticks, or it may make for the Catholick Cauſe, are Poſitions of the Church of *Rome*, inſomuch that the Pope will not at any rate condemn them abſolutely, but only ſuſpend their being practiſed during his own pleaſure?

Vain and Fallacious is therefore your third pretence, that theſe are but the Poſitions of *here and there a man*, not Authoritative Concluſions of the *Roman Church*; pray tell us in your next, what you mean by the *Church of Rome?* If the Church *Virtual*, (as they call it, and thereby intend the Pope) or the Church *Repreſentative*, whereby they underſtand ſuch Councils as they own to be general; both theſe we have proved, do allow and Command the *Deſtruction of Hereticks*: And where ſhall we find the Authorized Tenents of that Church, if not in the publick Writings of her Divines? Sure you are not ignorant that the Church of *Rome*, hath Licenſers, Inquiſitors, and Indexes Expurgatory: If ſhe do not then authorize ſuch Doctrines, how come they to ſwarm in the Writings of her moſt Eminent and moſt Honoured Doctors? Why are not theſe Books ſuppreſſed, the Authors puniſhed, the Opinions Anathematized? *Qui non prohibet cum poteſt jubet:* He that connives in ſuch Caſes, juſtifies.

The Obſervators laſt Limitation, That we muſt prove ſuch Poſitions to be the Conform Sentiments of the Members in general of that Communion, is ridiculouſly Extravagant: Does he himſelf uſe the ſame method towards others? And how vain were it for us to ſeek ſuch Conform-Sentiments amongſt the *Romaniſts*, when notwithſtanding all their boaſted Unity, and infallible Art to preſerve it, yet will they have as many fewds and differences amongſt themſelves, as can be found amongſt any or all ſorts of Proteſtants?

Nor is there, I do verily believe, a greater conſent amongſt them in any one Article, than in theſe points, That **all Proteſtants are Hereticks**, and that dying ſuch, they are **uncapable of Salvation**, and that **Hereticks are to be deſtroyed**; or if there be amongſt them any of ſofter and more charitable Sentiments in their private thoughts, yet as they are imbarqued in that Church, where the only Compaſs they ſail by, is to believe implicitly as the Church believes, though they do not explicitly underſtand what it is, they are tyed up to believe any particular Dogma's obtruded upon them by their Ghoſtly Fathers. Moſt true and notable to this purpoſe are the words of the late Lord Chief Juſtice *Scroggs*, at the Tryal of *Green, &c.* Fol. 83. ——*You muſt ſay and believe as your Prieſt will have you; and in ſuch Actions as theſe, as your Prieſt ſuggeſts to you, ſo does the Devil to your Prieſts: You are upon the matter Neceſſitated to what they will have you think, for though your Prieſts preach up Freedom of Will, yet they allow none to the Underſtanding; they hold you may do good or evil, but will not ſuffer you to underſtand Right and Wrong, for you cannot be perfectly theirs, if you have any thing of your own to guide your ſelves by. I know that every body of that Party is apt to ſay, their Prieſts own no ſuch thing: But it is* **Notoriouſly known to all the World, that they both print and practiſe it:** *What, ſhall any of you diſpute the Power of a* Pope, *ſaith a* Jeſuite, *or of the* Pope *and Council, ſay the moſt moderate Prieſts? Have you power to ſay, how far you will be a Papiſt, and how far not? You may as well bound the Sea, and bid it go ſo far and no farther, as Limit the* Popes *Authority.* ——*No Gentlemen! 'Tis the fault of your Doctrine, and 'tis a monſtrous Miſtake in you, if you think that you have any power over your ſelves whilſt you continue in their Perſwaſion:* ——*Let no man tell me, Oh Sir! We deſire none of theſe Miſchiefs you talk of: What, not if Religion requires it, or if the Pope ſays it does? Hath not the Council of* Lateran *defined that every Popiſh Prince ought to root out Hereſie, upon pain of Damnation? Can you go and tell the* Pope *how far you will believe, or what you ought to do? You may as well tell me, that if he were once with us, and had the Power he once had, he would leave us to Our Selves; and that if he had the ſame Ability, he would not have the ſame Tyranny.*

I ſhall conclude this particular with that Aſſeveration of the Judicious King *James*, in his Speech *Novemb.* 1605. **That as it is not impoſſible but many honeſt men ſeduced with ſome Errors of Popery, may yet remain good and faithful Subjects:** So **on the other part, none that knows and believes the Grounds and School-concluſions of their Doctrine, can ever prove good Chriſtians or faithful Subjects.**

This being ſo, the Obſervators laſt Limitation, that we muſt prove ſuch Poſitions to be the conform Sentiments of the Members in general of the Church of *Rome*, is neither poſſible nor requiſite. Muſt we Examine all the

Papiſts

Papiſts in the World to know their conform Sentiments in general? And what if ſome, or many of them do not believe them? Yet ſince they are of the Romiſh Communion, and theſe are the Doctrines of their Schools, and their greateſt Divines, of their Councils and their *Popes*, and they are bound implicitely to believe as their Church believes; As ſoon as theſe are manifeſted by their ſpiritual Guides to be the Doctrines of their Church (which will be as oft, and as ſoon as theſe ſpiritual *Politicians* find them uſeful to their Cauſe) they muſt then believe them, and practiſe accordingly.

Some of the fore-mentioned Allegations are indeed very frequent in the Mouths and Writings of the Jeſuites, and other Emiſſaries of *Rome*, when they would colourably Excuſe their Party; But 'tis matter of Surprize to find them muſter'd up, and inſiſted upon by a profeſt Proteſtant Gentleman, who could not but know how falſe and frivolous they have been proved by ſundry of our Learned Church-mens unanſwerable Polemicks.

Therefore though I have as much valſue and deference for the Obſervators Perſon, and that Figure he makes in the World, as I ought to have; yet as I cannot hinder many Loyal, Zealous, and ever-conſtant Sons of the Eſtabliſht Church, from queſtioning whether ſome of his late Writings have ſhewn him ſo ſincere a Champion for, and friend to that Church, as he would be counted; or whether indeed, the Church of *Rome* be not more beholding to his Pains? So the miſchief is, That I know not how to Anſwer their Objections and Queries about his playing the *Trimmer* for the *Papiſts*. And ſince the witty Gentleman himſelf, though ſufficiently provoked and challenged, has declined that Province, I am half ready to deſpair of ſeeing it done by any other.

Obſervatori *pudet hæc opprobia noſtro,*
Et dici potuiſſe, & non potuiſſe refelli.

1. 'Tis wonderful to ſee how *ſweet* and gentle, how debonair and good-natur'd the Gentleman is every where towards the *Papiſts*, how tender of their *Credit*, ſo ready and Laborious to *Excuſe* them, even where no *Excuſe* can be made for them; as in their before-mentioned Principles, and this very Caſe of Sir *Edmundbury Godfrey*'s Murther; Which Attempts as they were *unjuſt* and *illegal*, ſo could not poſſibly be any Advantage or Service to the State or Church of *England*, but rather tended to the Scandal of both, and adminiſtring a cauſeleſs occaſion to their Enemies to Inſult and Triumph; have not the Romaniſts, buſie Jeſuites and Scriblers enow of their own? What need was there for the Proteſtant Obſervator to foul his Fingers in being their Advocate?

2. 'Tis obſerveable that there's no love loſt in the Caſe; no men more zealouſly crying up and magnifying the Obſervator, than the Gentlemen of the Roman Catholick Communion, and this not only in their common diſcourſes, but in Print; Thus in a nameleſs Pamphlet, Intituled, **Oats's Manifeſto**, ſaid to be Printed for *R. L.* 1683. (which I think no man ever doubted to be written by a Roman) in *p.* 25. [*ſpeaking to* Oates] is this ſwaggering Rhodomontado; —— *The Obſervator, a Perſon of that Eminent Learning, publick Merit, and known Fidelity to the Eſtabliſht Government and Church of* England, *that is ſo far above thy Calumny as thou art beneath his Worth and Honeſty; Surely the Devil owed thee an ill turn when he*

Egged

Egged thee on to this Raſhneſs; for what can a Villain like thee, expect leſs than fatal from ſuch a Head, *ſuch a* Heart, *ſuch a* Hand, *as that of L'STRANGES?* Suitable to this we find in a Pamphlet, Intituled, *The Pacquet of Advice from Geneva*, Numb. 2. *p.* 10. **L'Eſtrange is undoubtedly ſent from above, to Act here in this Generation, for the great good of his King and Countrey; and to be —— Vere malleus Rebellium & Phanaticorum** —— Which laſt Pamphlet was diſcovered to be written by one *Prat* a Papiſt, and was ſuppreſſed by the right Reverend Father in God, My Lord Biſhop of *London*, as ſcandalizing the whole Reformation, under pretence of Expoſing Presbyterians.——In brief, no man that Converſes with Roman Catholicks, can be ignorant how they hugg, admire, and applaud the Obſervators Writings; and if I do not miſ-remember, he himſelf ſomewhere complains of his Neighbours, for taking notice of the Reſort of the Red-letter'd Tribe, *&c.*

Now if all this Love and Eſteem from the Papal Party to the Obſervator, be meerly on the ſcore of thoſe Services he renders the Government and Eſtabliſht Church; we muſt conclude thoſe People wonderfully changed on the ſuddain, in their Affections towards that Church and Government, which ever ſince the Reformation, they have been eager to deſtroy; But we have little reaſon to confide in their pretended Kindneſſes, ſince at the very ſame time, they were themſelves contriving and privately ſpreading abroad Libels, highly derogatory to his Majeſties juſt Rights and Government, and tending to the Scandal and Subverſion of the Church at preſent Eſtabliſht by Law; as appears by the late diſcovery made at *Nathaniel Thompſon*'s, who was their Inſtrument, tho' a *Spark* that pretended (in his Sphear) to as high a pitch of Zeal for the Church and Government, as the Obſervator himſelf.

The Papiſts, and eſpecially their Prieſts and *Fathers* of the *Society*, are men that underſtand their own Intereſt, and are not wont to be Prodigal of their Favours, but for valuable Conſiderations: And he that is their Friend, (let him ſwagger never ſo much againſt the Phanaticks) muſt be a *cloſe Enemy* to the Church of *England*.

Tuta frequenſque via eſt ſub Amici fallere Nomen,
Tuta frequenſque licet, ſit via, Crimen habet.

'Tis ſafe and frequent too, we ſee;
By feigned Friendſhip to deceive.
Safe and frequent though it be,
'Tis KNAVERY, *by your leave.*

3. 'Tis Charged by ſome, that whereever the Obſervator *ſpeaks one word for the Church of* England, *it's always Ballanced, though not in direct Terms, by a ſide-wind, for the oppoſite Church beyond the Alps:* [Obſervator, Repr. *p.* 3.] This I am ſure may juſtly be affirmed, That the Obſervator himſelf does effectually the ſame thing on *the one ſide*, which he taxes the Phanaticks for doing on the *other*: For Example, *Numb.* 145. ſpeaking to his property, *Trimmer*, he ſaith; 'There is another thing 'yet, that utterly ſpoyls the faſhion of **your Popiſh Plot**, which is, 'that you take into it incluſively **The popiſhly affected, the Adherents 'to the Papiſts, the Maſqueraders as you call them**; And under 'this

'this Latitude the Church of *England* and the *Church of Rome* make 'up one Conſpiracy.

Now to paſs by the Inſolency of this *Expreſſion*, I ſhall only ſay, that 'tis indeed certain, that thoſe Terms of *Popiſhly Affected*, *Adherents to Papiſts*, *&c.* have been uſed to very bad purpoſes, and that many Honeſt Worthy Proteſtant Divines and Gentlemen have been ſlandered therewith, by perſons that have been carrying on Factious Deſigns; And the ſame was very wickedly done; but what leſs does the **Obſervator**? Is it not plain by this new coined Canting word *Trimmer*, he means perſons Conformable, and viſible profeſt Members of the Church of *England*, but holding Correſpondence with, or favouring the *Fanaticks*? So that to call a man a *Trimmer*, is all one as to call him *Whiggiſhly Affected*, an *Adherent to the Fanaticks*, or a *VVhigg in Maſquerade*: Now ſince the Obſervator beſtows this Opprobrious Term of *Trimmers* on whom he pleaſes, of either the Clergy or the Layety, as liberally as the Phanaticks can do that of *Popiſhly Affected*; And ſince the Papiſts are as cunning and as malicious too at Bottom againſt the Church of *England*, as the Diſſenters can be for the hearts of them; If the one carry on their deſign by abuſing ſound Church-men, as *Popiſhly Affected*, why may not the other alſo advance their deſigns of ſubverting the Church, by Branding real Sons with the falſe Titles of *Trimmers* or *Phanatically Affected*, and dividing the Church of *England* within it ſelf, into *Parties* and *Factions*, by ſpreading and affixing Terms of Diſtinction and Reproach? For thus how eaſie would it be for the *Papiſts* to Ruine the Credit of any *Divine* or *Member* of the Church of *England*, that ſhall zealouſly appear againſt them? 'Tis but calling him a *Trimmer*, and preſently the honeſt Gentleman ſhall be Transformed into the ſhape of a *Conſpirator* againſt the King, and an *Enemy to the Church*, thô never ſo dutifully affected to each; and thus as he complains, Obſervator 145. *The true Sons of the Church of* England *are by the VVhiggs Incorporated into that pretended Popiſh Plot*; ſo it will follow, that they may by his Arts be involved in the Odium of the Phanatical Plot; which I have more deference to Truth and Authority than to call *pretended*, as he does the Popiſh one. Do the *VVhiggiſh Faction* call an upright Church-man a *Papiſt in Maſquerade*? So does the Popiſh Faction call him a *Fanatick in Maſquerade*, which is alone a *Trimmer*: Do they declare the Papiſt in Maſquerade to be the more pernicious Enemy than the proteſt Papiſt? And has not the Obſervator declared the *Trimmers*, and the *Church-VVhiggs* (as he calls them) to be more dangerous than the open Fanaticks? *Your Mahometan Infidel* (ſaith he) *is an Angel to your Chriſtian Infidel: This Balderdaſh of a GOSPELLER*, [The very Nick-name by which the Papiſts in Queen *Maries* dayes, called the Holy Proteſtant *Martyrs* in Reproach, as the **Obſervator** uſes it here,] *and a* TECKELITE, *is of all others the moſt Diabolical Compoſition*, Obſerv. 142.

4. Another ſhrewd ſign of the **Obſervators** *Trimming for the Papiſts*, is, that in the whole Courſe of his Papers, *They* are the only Party that have evermore his *good word*, or of whom he *altogether ſpeaks well*. The *Proteſtant Diſſenters* are every Mothers Child *Traitors* and *Schiſmaticks*, *Rebels* and *Atheiſts*: *In the Church of England* he finds abundance of *Trimmers* and *Teckelites*, which he ſays are as bad or worſe than the other. But *that Obſervator* is yet to be written (or at leaſt I have not ſeen

it) wherein any *Papiſt* is Charged with, or ſo much as acknowledged to be guilty of any Diſloyalty, ill deſign againſt the Church of *England*, or other Crime; Unleſs it be only in a *drolling* way of ſuppoſition, that he might have room for the more *ſwinging Blow* upon their Adverſaries.

Nay, he is not only *dumb* himſelf o' that ſide of his Mouth, but would *Muzzle* all others too, repreſenting all ſuch as ſhall decry *Popery*, or ſpeak of any danger from that Coaſt, to be Enemies to the Government and Church of *England*; And why I beſeech you? Becauſe ſome ill men have heretofore maſqued ſeditious deſigns with that pretext: A Goodly Reaſon! As if the Shepherds (in the Fable) having been once or twice deceived with the Boys falſe Alarm, that the Wolf was coming, were bound not to believe when he came indeed, and made actual havock of their choiceſt Lambs.

The *Commons-Houſe* of that Long and *Loyal* Parliament, which began the eighth of *May* 1661. and was continued above ſeventeen years, did on the 29th of *April*, 1678. (many months before *Oats* and *his Plot*, as the Obſervator is pleaſed to call it, were heard of) complained of the danger ariſing to this Kingdom from the reſtleſs endeavours of Prieſts and Jeſuits, and other Popiſh Recuſants; and in their reaſons drawn up for a Conference with the Lords on that ſubject, amongſt other things they ſpeak of ſome Perſons *Popiſhly inclined*, that had got in Commiſſion, and that in ſeveral Counties many *Proteſtant Diſſenters* had been indicted under the Notion of *Popiſh Recuſants*, and the Penalties Levyed upon them, when the Papiſts there, had been either totally or for the moſt part diſcharged; which they attributed to the Remiſsneſs of ſome Officers and Miniſters of Juſtice.

Now I deſire the Obſervator to tell us whether thoſe *Loyal Senators*, were *Whiggs* or *Trimmers*, or diſaffected to the Government and Church of *England*? If he ſay they were, he will no doubt ſay the ſame of all the Commons Aſſembled in Parliament at any time ever ſince Queen *Maries* days; if he will acknowledge them to be the Honeſt Loyal Proteſtant Church of *England*-Gentlemen, then it will follow both that the *Papiſts* are a *dangerous* ſort of Cattle; and that before *Oats* made diſcovery of their damnable *Plot*, they were *generally obſerved* to be arrived to a greater degree of *Boldneſs* than uſual.

Beſides, the Pick-pockets ſometimes Cry, *Look to your Purſes*; Yet I hope there's no harm in the Caution, nor does it follow, that he is always *a Knave* that gives it, but rather *a Fool* that will not take it: Whereas the Advancing of ſuch a Conceit, that none but *Whiggs* ever apprehended or ſpeak of Dangers from the *Papiſts*, is not only an inſufferable *Scandal* to the Church of *England*, and leading to her Ruine, (for 'tis not ſo much the *Cruſhing of the Phanaticks*, as *Her Subverſion*, that the Roman Party really aims at) but alſo tends directly to the Encouraging Popery, the Eluding of the moſt neceſſary Laws made for its Suppreſſion, and diſcouraging of inferiour Magiſtrates and Officers, from putting them in Execution. He is certainly unworthy of the Name of *a Loyal Son* of the Church of *England*, that is not an Enemy to the Doctrines and Practices of Papiſts, and does not upon all occaſions as impartially, readily, and effectually puniſh their Recuſancy, as he does that of the Diſſenters; ſeize Popiſh Prieſts as diligently as Non-Con Miniſters: and is not as active to chaſtize the bold Reſort of the one party to their Idolatrous

Maſs,

Maſs, ſeverely according to the Laws in force, as he would do the other for frequenting of Conventicles.

Sure I am, if ever the Papiſts ſhould get the uppermoſt, they would make no difference between a Church of *England* Proteſtant, and the erranteſt Phanatick. The Reverend *Ridley* that was for retaining the uſual *Veſtments* and *Ceremonies*, as well as the zealous *Hooper* that declined the uſe of them, were *both burnt in one and the ſame year*; Thoſe that now Reproach each other to the wounding of Charity and Peace, with the odious Names of *Whiggs* and *Tories*, if they will not all become *downright thorow pac'd Papiſts*, muſt expect to *mingle their Blood and Aſhes at the ſame Stake*: And therefore, I ſee no Reaſon why we ſhould make any difference in favour of *Papiſts*, beyond other Diſſenters.

5. Notwithſtanding the Obſervators Invectives againſt *Schiſm*, and its ill Conſequences, yet his aim ſeems to be to have the Schiſm of the Proteſtant-Diſſenters from the Church of *England* ſtill *kept up*, rather than to have *it Cloſed*; or at leaſt to have it determined rather by the *utter Ruine* and Extirpation of all thoſe Diſſenters in his Majeſties Dominions, than by their Converſion to a more manly Knowledge, and wiſer thoughts about the Indifferences in Queſtion: [*Solitudinem cum fecerit, Pacem vocabit*;] For what elſe mean his continnal Excitement to *Rigour*, and exclaiming againſt all *Moderation* or *fair Treatment* to ſuch of the ſaid Proteſtant-Diſſenters as joyn themſelves to the Eſtabliſht Church? Are not ſuch Courſes likely to harden People in their miſ-conceived Prejudices? Can any thing more prevail with men, and eſpecially *Engliſh Men*, than Methods of *Addreſs* and *Kindneſs*? And if in any Caſe, certainly in matters Religious ought Love, and Compaſſion, and mutual Condeſcentions to be practiſed; and if towards any, much more to ſuch as we find inclinable and complying. But 'tis no very inviting Entertainment, if when men do honeſtly frequent the *Church* and *Sacraments*, they muſt yet, and for that very reaſon, do pennance in the Obſervators *Black* Sheet, and be ſtill worried for Hypocrites. But why, good Mr. *Obſervator*! may not a *Proteſtant-Diſſenter*, reclaimed and *Conforming*, be ſuppoſed to Act as conſcientiouſly as a *Conforming* Papiſt? To the latter you never Object Hypocriſie, or Caution the Church or the Government againſt him as dangerous; Though always bred a Papiſt and ſtill aſſociating with ſuch, yet if he has qualified himſelf a Proteſtant according to Law, if any one talk of his being Popiſhly affected, he is an Enemy to the Government and the Church, ſays the Obſervator; and why not He too, ſay I, that calls all the Conforming Diſſenters, (and many thouſands that never were Diſſenters in their Lives) *Trimmers*, or *Whiggs*, that is, *Adherents to the Phanaticks*? There muſt needs lurk ſome *Myſtery* in this *partiality*, for certainly whoever views the Lives, Converſations, and deſigns of moſt of our late *Conforming Catholicks*, and compares them with the Conformiſts from the other ſide, muſt needs own that the *latter* appear much more like Sincere Converts to the Holy Doctrines, and excellent Devotions of the Engliſh Church, than the other, who ſeem to have no regard thereunto in their Lives, nor indeed any ſenſe of Chriſtianity; Adding nothing of Strength or Beauty to our Church by their pretended Acceſſion, but a greater weight of Sin and Scandal, by obtruding themſelves as her Members, when ſhe abominates their practices; and this the rather, becauſe the very *Principles of Papiſts allow them to diſſemble their Religion*;

which

which cannot be proved of any other *Sectaries* amongſt us. 'Some Popiſh 'Prieſts, (*ſays the Learned Dean* Stillingfleet) have contended for it as a 'thing lawful for them, not only to *come to our Prayers*, and *hear our Ser-* 'mons, but to partake of our *SACRAMENTS* too, which they may al- 'low, while they hope to carry on their Intereſt that way; But if once '(which God forbid) the Tide ſhould turn with them, then the Old 'Laws of their Church muſt prevail, and nothing would be thought 'ſo wholſome as an *INQUISITION*——*Dr. Stillings-fleet* Sermon, *September* 21. 1673. p. 47.

Agreeable to which, is the Teſtimony of the Author of that Excellent Treatiſe, Intituled, *A ſeaſonable Diſcourſe of the neceſſity of maintaining the Eſtabliſhed Religion, in Oppoſition to Popery*; Publiſht Anno 1673. who if I am not miſinformed, is the Reverend Biſhop of St. *Aſaph* before mentioned. *Let no man* (ſaith he, p. 34.) *be ſo fond to hope for better Terms, or Liberty of Conſcience, if Popery ſhould now prevail. Let us look into the World and we ſhall ſee on all hands, that nothing is any where ſuffered to grow either under or near that Sect:* Where *Proteſtantiſm has been ſo ſtrongly fix'd, as not to be batter'd down at once; it has by degrees been perpetually* **undermined.** *Witneſs the Proceedings againſt them in* Poland, *and* Hungary, *and ſeveral parts of* Germany, *the late Perſecutions in the Valleys of* Piedmont, *and the Methods uſed in* France *to demoliſh their Temples, and diſable them from their Employments, and almoſt Exclude them from common Trades. This we are ſure of, whatever Articles are, or can be made, of Favour and Compliance, 'tis ſomewhat more than a probable Doctrine, that Faith is not to be kept with Hereticks. The Jeſuited* Romaniſt *is at large by Equivocations to ſay any thing, and by directing of Intention to do any thing; They can with a very good Conſcience diſſemble their own, and pretend to the Proteſtant Profeſſion; may come to the Devotions of Heathen Idolaters, and that from expreſs Lincence from his Holines Pope* Clement *the Eight, upon Account of which,* **we may** (ſays Tho. a Jeſu de Converſ. Infid. p. 854.) **be preſent without any ſcruple at the Rites and Divine Offices of Infidels, Hereticks, and Schiſmaticks.**

6. The Stile and manner of the Obſervators Writing, is little accommodated to the Gravity and Serioufneſs of the Church of *England*, in ſuch weighty matters as he often meddles with. Serious Humaniſts tax *Juvenal*, that whilſt in his Satyrs he inveighs againſt the Vices of his Age, he does it ſo broadly and *fulſomely*, that he *Teaches* what he ſeems to *Reprehend*. Our Author in acting his *Whiggs* and his *Trimmers*, uſes oft-times ſuch Language as no good, *Loyal* or *Modeſt* men can read without Horror; And I believe he is the *firſt Advocate* for any Church in the World that ever took the Liberty of *Swearing* ſo frequently in Print, and talking ſo *irreverently* of matters of Religion and State, or of wrapping up his filthy Conceits in Sacred Language, and abuſing ſo much *Scripture Phraſes* to ſcoff and jeer with; I confeſs, 'tis an humour that is very taking with the *Gallantillo's* of this Age, whereby they endeavour to make themſelves admired by the *empty* or *leſs ſerious* part of Mankind; The height of this Perfection is a little readineſs in *Profane* Buffoonery, their *Wit* like *Fiſh* and *Touchwood* never *ſhining* but when it *Stinks* or *Rots*; and how *genteel* ſoever it may ſeem, 'tis no other Office than the ancient Romans put upon their *Slaves*, when the Graver Perſons had a mind at Banquets and other

Diver-

Divertiſements, to Relax and entertain themſelves with *Fantomines*; and thus what theſe Men cannot make out in *ſolid* or Learned Diſcourſes, they ſupply with *Comical Droll*, or *Politick Farce*, and prove or refute every thing by *Similitudes*, and odd expreſſions, and ſo turn the moſt *Pious* and *Seri-ous* things into *Ridicule*.

Now the indulging and *promoting* of this Humour, contributes not a little advantage to the *Factors of Rome*; for as it takes off the *due Reve-rence of Holy Word*, (the only infallible Engine againſt Popery) and that *ſeri-ouſneſs of temper* (which ſhould always poſſeſs our Souls in things of an E-ternal Concernment) ſo it *corrupts the Judgment*, rendering it volatile, deſultory and trifling, uncapable of cloſe ſtrict Reaſonings, apt to be in-veigled with fumes and fancies, *fair ſhews*, and ſpecious *pretences*, the paint of Rhetorick and Gew-gaws of *Sophiſtry*; wherein the *Maſter-peice* or princi-pal Talent of all the Writers and Pleaders for Popery, does conſiſt. And when the minds of our Young Gentry and others are ſo far debaucht with this Itch of Vanity, Mockage, and Impious *Burleſque*, as to account inge-nious Railing a Demonſtration, and *Railery* and *Fooling* Arguments, and ſo become unſettled as to the practical Principles of *Religion*, *Reaſon*, *Morality*, then are they fit diſpoſed matter for the Papiſts to work upon, and proſelyte; For he that in Truth has NO RELIGION, is the only fit Perſon to be brought to a Profeſſion of THEIRS.

But here I expect the *Obſervator* ſhould with loud Harangues Recrimi-nate on the other ſide, from his Ever-laſting Common-place-Book and Ma-gazine, *The Diſſenters Sayings*, (*how faithfully Collected*, or how *juſtly* chargeable on the *whole Party* of our *Preſent Diſſenters*, I ſhall not here in-quire; but muſt ſay, That I conceive the Publication thereof in Print *in French*, might, for the Honour of our Nation, and of the Proteſtant Religion, have been *ſpared*): However what the *Obſervator* ſhall offer of that kind, will be to no purpoſe; Recriminating others, is no excuſe for himſelf: I am not Apologizing for any Party therein guilty; but onely ſay, That the Church of *England* deteſts ſuch things; by whomſoever Practiced; much leſs does She allow *Calumnies*, or *Falſe Accuſations* in any caſe, though againſt the worſt of Men: (No, no, theſe you have heard, are Maxims of the *Jeſuite's* Schools.) And therefore what Regards can the *Obſervator* either bear unto her, or expect from *Her*, whil'ſt he uſes ſuch diſhoneſt Arts: As in this particular Matter about *Godfrey's* Murther, where in one *Obſervator*, Numb. 142. he poſitively aſſerts at leaſt *fourteen* notori-ous Capital Untruths, and Untruths in *Capitals*, with his ſo many **Ay Buts**, touching *Bedloe's* Evidence.

7. Laſtly, The *Obſervator* has actually made Inroads upon the Church, and defamed ſeveral of her able Divines, (by Name or plain *Indigitati-ons*) every *way Conformable*, and unblameable in their Doctrines and Con-verſations: Nay, he has ſuggeſted, as if a *Crowded Church*, or *Numerous Audience*, were a Mark that the Preacher there is a *Trimmer*, or *Diſſaffect-ed Perſon*; which is, at one Blow, to ſtab the Reputation of all the moſt A-ble, Painful, and Excellent Preachers, throughout the Nation: And whe-ther this be to ſerve the Church of *England*, or gratifie her *Papal Enemies*, by *dividing* her within her ſelf, as well as keeping the *Diſſenters* at a di-ſtance, that all may become the more eaſy a *Prey* to the inſulting *Roma-niſts*, is not difficult to determine. There goes a Story, that this Gentle-

man had the Vanity sometime since to stile himself, THE GUIDE OF THE INFERIOR CLERGY; it seems his Faculty is now improved into a *Cersorships* which he thinks he may exert upon any honest Clergy-Men of the Church, (and some of them, none of the most *Inferior* for *Age* or *Parts*, for *Learning* or *Piety*, for *Titles* or *Dignities*) at his Pleasure; and where this New *Ecclesiastical VISITOR* (of his own making) will stop, or upon whom he will bestow the *Honour* of his next *Castigations*, who can foresee? Considering how *causelessly*, and yet how *rudely*, he fell upon Ms. *SMITHIES*, (not to mention Others) and withal how *weakly*, and yet how *insolently* he defended it, in a Course of Calumny, and lewd Language, undecent to be used to any Christian, much less towards a Minister of the Gospel, and a *Priest* of that Church of which he owns himself a Member. Nay such a *Common-shore* of slander is his Paper come to be esteemed, and so apt to receive any *idle stories*, and vent them abroad again in Print; to the prejudice of any persons Good Name and Reputation, that 'tis no unusual thing when two Neighbours fall out, for the one to threaten the other—*I'LL PUT YOU IN THE OBSERVATOR.*

Thus (to use one of his owne *Witticisms*) whilst *the Club* blow the *Bagpipes*, and the *Observator Tweedles*, the Nation is *serenaded* towards a *Debauch* with false insinuations and daring *Fictions*; *Factions* and Animosities encreased by new-*Coyned Terms of Distinction and Reproach*, the Justice of the Government scandalled, *Juditial Proceedings* unravell'd, misrepresented and Calumniated in favour of *Murtherers* and *Traitors*; The Church of *England attacked*, and endeavours used to *divide* and weaken her; The Papists in all things justified or excused, and their Traytorous Bloody Doctrines and Practices, *Blanch'd*, extenuated, or untruly denied. And if there be yet any persons that will have these things accounted *Services* to the Government, or the Establisht Church of *England*, I must crave leave to suspect either the soundness of their *Understandings*, or the Loyalty of their *Affections* to *Both*.

I shall conclude in the words of the late cited *Seasonable Discourse*, p. 36. —*If we have any Love to* our Religion, *any abhorrence of the grossest* Superstition, *Error or* Idolatry, *any regard for* the Safety of his Majesty, *any care of our* Laws, *or our* Estates, *any Concernment for the* strength, *the* Wealth, *the Number of our Nation, any desire to hold the* Freedom *of our Conscience, the* Vertue *and* Honour *of our Families, and lastly any Care of* self-preservation, *to escape* Massacres, *and the utmost rage of* Persecution; *It will behoove us to beware of the prevailing of that Sect*, [the Papists] *in whose successes we have reason to expect* to forfeit all these Interests, *perish our selves, and bequeath* Idolatry, *and Beggery and* Servitude *to our Posterity.*

Whether all Honest-Church-of-*England*-Men will not (or at least ought not) believe this *Reverend Prelate*, of that Church, rather than the *Figgs* of an *Observator*, is the Question.

Postscript.

Poſtſcript.

THE Obſervator *Numb.* 145. falls foul upon Mr. *Oates*, for ſaying, *The Popiſh Plot was deſigned in* 1670. *and he believed it was ſo in* 1666, &c. But if *Oates* had never told us one Word, it would have been rational to believe, That there has been a *Popiſh Plot* one foot ever ſince the tenth year of Queen *Elizabeth*, when the Pope began to Thunder at Her, and charged all his Children to refrain going to Church; which was the firſt Riſe of *Recuſancy*, Name and Thing: I ſay, ever ſince then, there has been, and is without doubt a Popiſh Plot and *Trayterous* Conſpiracy on foot, and continually going on, in general to Subvert our Eſtabliſht Church and Government, and introduce the *Popes Supremacy*, and deteſtable Idolatries: (And of matters tending thereunto, as of *Monies* raiſed for promoting the Catholick Cauſe in *England*, or the like; Why might not *Oates* ſee Memorials in ſome of their *Records* or Ledger Books, without incurring that Train of Abſurdities which the Obſervator (according to his manner, very pleaſantly, but very *inconſequently*) raiſes thereupon? Such a *continued Plot* to have been, our Hiſtories ſhew; and *Campion* the Jeſuite boaſted, *That as long as there was one of that Society alive, it ſhould not be deſiſted*; Though true it is, the ſeveral Scenes or Schiſmes of that Plot have been *varied*, and the *Mediums*, *Actors*, and *Methods* changed according to the Oppertunities of Affairs, and different Junctures of times, as might eaſily be Demonſtrated.

But that they had ſome *particular* formed ill Deſign upon the Wheel againſt his Majeſties Government, in the Year 1666. ſeems very evident from the Teſtimony of one of their *own Communion*, (though not ſo thorough-pac'd as their high Church-men, as to the Popes Power over Princes in Temporals) I mean, *Father Peter Walſh*, *a Franciſcan Fryer*; which becauſe it alſo gives a Specimen of *Roman Catholick Loyalty*, I ſhall here recite with the Occaſion.

You muſt know then, that ſoon after his Majeſties Reſtauration, the Laws being put in Execution againſt the Papiſts in Ireland; and they reſoving to Petition his Majeſty for Eaſe therein, were adviſed to premiſe therein a *Proteſtation* of their Loyaliy, which was drawn up in theſe Words. [as recited in the ſaid Father *Walſhes Hiſtory of the Loyal Formulary*, Printed 1674. Fol. 7.]

To the Kings Moſt Excellent Majeſty.

The Humble *Remonſtrance*, *Acknowledgment*, *Proteſtation*, and *Petition* of the Roman *Catholick Clergy* of Ireland.

YOUR Majeſties Faithful *Subjects*, *the Roman Catholick Clergy of Your Majeſties Kingdom of* Ireland, *do moſt Humbly Repreſent this their preſent State and deplorable Condition*; *That being in truſte*

truſted by the indiſpenſable Commiſſion *of the King of Kings, with the* Cure of Souls, *and the Care of their Flocks, in Order to the Adminiſtration of* Sacraments, *and Teaching the People that perfect Obedience which for Conſcience Sake, they are bound to pay to your Majeſties Commands; They are loaden with Calumnies, and* perſecuted *with Severity. That being oblidged by the* Allegiance *they owe, and ought to ſwear unto Your Majeſty, to reveal all Conſpiracies and Practices againſt Your Perſon and Royal Authority, that come to their Knowledge; They are* themſelves *Clamour'd at as* Conſpirators, *Plotting the Deſtruction of the* Engliſh *amongſt them, without any ground that may give the* leaſt Colour *to ſo foul a* Crime, *to paſs for* probable, *in the judgment of any Indifferent Perſon.*

That their Crimes *are as* Numerous *and Diverſe as are the* Inventions *of their Adverſaries: And becauſe they cannot with Freedom appear to juſtify their Innocency, all the* Fictions *und Allegations againſt them, are received as* undoubted Verities; *And, which is yet more miſchievous the* Laiety, *upon whoſe Conſciences the Character of Prieſthood gives them an Influence, ſuffer under all the Crimes thus falſly imputed to them; It being* their Adverſaries *principal Deſign, That the* Iriſh whoſe Eſtates they enjoy, *ſhould be reputed Perſons unfit, and no way Worthy any Title to Your Majeſties Mercy.*

That no Wood *comes amiſs to* make Arrows *for their Deſtruction, for as if the* Roman Catholick Clergy, *whom they eſteem moſt Criminal, were or ought to be a Society* ſo perfect, *as* no Evil, *no* indiſcreet *perſon ſhould be found amongſt them; They are* all *of them generally cryed down for any Crime, whether* true *or* feigned, *which is Imputed to* one *of them: And as if no words could be ſpoken, no Letter written, but with the common conſent of them all; The* whole Clergy *muſt ſuffer for that which is laid to the charge of any* particular Perſon *amongſt them.*

We know what Odium *all the* Catholick Clergy *lies under, by reaſon of the Calumnies, with which our Tenents in Religion, and Our* Dependance *upon the* Popes *Authority, are aſperſed; And we humbly beg Your Majeſties pardon to vindicate both, by the Enſuing* Proteſtation, *which we make in the Sight of Heaven, and in the preſence of Your Majeſty, ſincerely and truely, without Equivocation, or mental Reſervation.*

WE DO ACKNOWLEDGE *and confeſs Your Majeſty to be our true and lawful King, Supream Lord, and* Rightful Sovereign *of this Realm of* Ireland, *and of all other Your Majeſties Dominions. And therefore we do acknowledge and confeſs our ſelves to be Obliged,* under Pain of Sin, *to obey Your Majeſty in* all Civil and Temporal Affairs, *as much as any other of Your Majeſties Subjects,* and as the

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Laws and Rules of Government in this Kingdom, do require at Our Hands, *and that notwithstanding any Power or Pretension of the* Pope, *or See of* Rome, *or any* Sentence *or Declaration, of what kind or Quality soever, given, or to be given by the* Pope, *His Predecessors, or Successors, or by any Authority, Spiritual or Temporal, Proceeding or derived from Him, or his* See, *against Your Majesty or Royal Authority; We will still acknowledge and* perform *to the uttermost of Our Abilities, Our* Faithful Loyalty, *and* True Allegiance *to Your Majesty. And We openly Disclaim and Renounce all* Forreign Power, *be it either Papal or Princely, Spiritual or Temporal, in as much as it may seem able, or shall pretend* to Free, Discharge, or Absolve us from this Obligation, *or shall any Way* give us Leave *or Licence to raise Tumults,* bear Arms, *or offer any Violence to Your Majesties Person, Royal Authority, or to the State or Government; Being all of us ready not only to discover, and make known to Your Majesty and to Your Ministers, all the Treasons made against Your Majesty or Them, which shall come to Our* Hearing: *But also to lose Our Lives in Defence of Your Majesties Person and Royal Authority, and to resist with Our best Endeavours,* all Conspiracies *and Attempts against Your Majesty, be they framed, or sent under what Pretence, or patronized by what Forreign Power or Authority soever: And further We profess, that all absolute Princes, and Supream Governours, of* what Religion soever *they be, are* Gods Lieutenants *on Earth, and that Obedience is due to them* according to the Laws *of each Common-Wealth, respectively* in all Civil and Temporal Affairs. *And therefore, We do here Protest against all Doctrines to the contrary: And* We do hold it Impious, *and against the Word of God, to maintain that* any private Subject may kill *or murther the Anointed of God his Prince,* though of different Belief *and Religion from His: And We abhor and detest the Practice* thereof, *as damnable and wicked.*

These being the Tenents of Our Religion in Point of Loyalty, *and Submission to Your Majesties Commands; and Our Dependance on the* See of Rome *no way intrenching upon that perfect obedience which by our Birth, by all Laws Divine and Humane, We are bound to Pay to Your Majesty our Natural and Lawful Soveraign; We humbly beg, Prostrate at Your Majesties Feet, that you would be pleased to* Protect us from the severe Persecution We suffer meerly for Our Profession in Religion; *leaving those that are, or hereafter shall be guilty of* other *Crimes, (and there have been such in all times, as well by their* Pens, *as by their* Actions) *to the Punishment prescribed by the Law.*

This Proteſtation was conſented to at *London* by one Popiſh Biſhop of *Ireland*, and ſeveral of the Catholick Nobility ; But being ſent into *Ireland*, the generality of their Biſhops and Clergy, though it were ſignified unto them that it was His Majeſties deſire and poſitive directions that they ſhould *ſign it*, as an Argument of their purpoſe and Reſolution to be more faithful to him hereafter than they had proved to his Father, and though they were told that ſuch *ſubſcription* muſt be the only *Medium* to procure them *that eaſe* from the penal Laws which they deſired, [*Walſh ibidem p.* 20.] yet I ſay, the generallity of their Clergy *refuſed to ſign it*; And the ſaid Remonſtrance it ſelf was Condemned by the Theological Faculty of *Lovain, as containing things Repugnant to the ſincere Profeſſion of Catholick Religion, and therefore unlawful and deteſtable: requiring* ſuch as had ſubſcribed, to *Revoke it*; and none to ſubſcribe under the guilt of *Sacrileage*, [*ibidem. Fol.* 103.] And the Popes Internuncio from *Bruſſels* likewiſe Brands it, as *invented for the Seduction of Souls, and adulterating the Sincerity of Faith* ; And ſo likewiſe Cardinal *Barberini* in a Letter on that occaſion, avows, that it aſſerts *things contrary to the Catholick Faith*, [*Fol.* 632.]

Well, after long *ſhuffling* and brangling, the *Iriſh Clergy* very much deſired a *National Synod* to debate and determine the point, which at laſt was graciouſly condeſcended unto, and granted. (the *Firſt* ſays *Walſh*, they had enjoyed ſince Queen *Maries* days; and we hope it will be the laſt, unleſs they had the Honeſty to make better uſe of it.)

Accordingly their *Synod* met at *Dublin*, which began the eleventh of *June* 1666. and continued to ſit fifteen days, but *in all that time* could by no arguments or perſwaſions be prevailed with to paſs this *innocent* and moſt *juſt* and *neceſſary* Declaration, and ſo were commanded to *diſſolve* by the Lord Lieutenant. The reaſon of which their prodigious *obſtinacy*, is thus rendred by the ſaid Father *Walſh* (who was all along preſent, a Principal Member of that Convention, and who uſed a world of pains to have perſwaded them to approve it)———*They had* (ſaith he) *before obſtinately reſolved againſt all Reaſon*; *The Miracles and Revolutions they expected from the year* 1666. *Their Forreign Intelligence and Expectations, and their Lying Prophecies at home, with many other vain perſwaſions of their own, fixed them unalterable*; Theſe are *Walſhes* own words, p. 703.

Here were MIRACLES and REVOLUTIONS, (that is a Change of Government, and a Re-eſtabliſhment of the *Roman Catholick* Religion) firmly lookt for that year. Here was FORREIGN INTELLIGENCE to that purpoſe held about the matter, and from thence VAST EXPECTATIONS (His Majeſty then actually engaged in a War with *France*) And therefore they would not ſo far oblige the *King*, or diſoblige the *Pope* in ſo hopeful a juncture, as to ſubſcribe this honeſt Profeſſion of Obedience to their Soveraign; ſo very favourably worded as aforeſaid.

Behold here an illuſtrious and *never to be forgotten* Precedent of the ſo much boaſted *Loyalty of Papiſts*. And let the Obſervator take notice, theſe were the Authoritative Proceedings of a whole *National Council* of Popiſh Clergy-men; And withal let the Proteſtant Reader remember that this was in that very year 1666. (wherein about two months after this *Catholick Synod* in *Ireland*) the City of *London* was *laid in Aſhes*, by a Fire kindled

kindled by a *French Papist* (who for the same upon his own *Confession* was Executed) and carried on, as was generally more than suspected, by *Popish Hands* and Contrivances; Tho' the *Observator* has *labour'd hard* to clear them from the same; But with as little *sincerity*, and no more force of Argument, than he has used in the like *Service* for them, touching this matter of Sir *Edmundbury Godfreys* Murther. For instance, He would perswade us that this *Monsieur Hubert was a Protestant*; 'Tis true, the *Varlet* after his Condemnation, did once pretend so; but that the same was false, and said by the injunction of some Priest, is very plain. 1. Because being immediately askt whether he were an *Hugonote* (the common word whereby the *French* call *Protestants*) he *earnestly denied that* (that word it seems was not in his Bargain) 2. Being wisht to *Pray* he only muttered over divers times *Pater Noster, and Avia Maria, in Latine*, and so suffered—But this matter of *Londons-Fire*, requires a *larger Disquisition*, which (God willing) may one day see the light.

FINIS.

ADVERTISEMENT.

WHereas the Observator in his Pamphlet that came out on the *8th.* of *December Numb.* 180. hath maliciously and falsly represented and named Mr. *Jenkins* and Mr. *Delaune* as the *Two Licensers* of this Book; which he tells his Reader (that he may give the more Credit thereto) comes to him from one that **Certainly knows**; And also that they gave their Judgment upon it *That there was nothing in't either against Church or State*: This is to acquaint the Reader, That neither Mr. *Jenkins* nor Mr. *Delaune*, did ever read, (or hear any one else read) one line thereof, until it came out in Print: nor did Mr. *Jenkins* so much as hear there was any such Book written, or in the Press, until he saw it Printed: Which will be testified upon Oath, if need be. It may therefore well be presumed one great reason why he is so concern'd to find out or imagine an Author and Abettors so circumstanc'd, is, That he may load them with Personal Reflexions, and thereby Elude the Answering of the Book: Since he has made bold (as loyal as he pretends himself) to break the Act of Indempnity, that he might reflect on Mr. *Jenkins*; having no other ground, than that some of the Observators skulking Emissaries have given him information as aboveSaid. But by this Specimen of the Observators Truth, the Reader may see what Credit is to be given to what he asserts with the greatest Confidence; as if there needed no other Confirmation but the Observator's unquestionable Veracity.